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Works of the late reverend
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WORKS

OF

THE LATE REVEREND

WILLIAM ROMAINE, A. M.

RECTOR OF

SAINT ANDREW BY THE WARDROBE,

AND

Saint Ann, Blackfriars,

AND LECTURER OF

SAINT DUNSTAN, IN THE WEST,

LONDON.

In Eight Volumes.

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1801.

LETTERS

WRITTEN BY THE LATE

Rev. WILLIAM ROMAINE.

Gather up the fragments that remain, that nothing be loſt.

Entered at Stationers Hall.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM ROMAINE.

Letters to W. T. Esq;

LETTER I.

October 10, 1781.

My dear Mr.——

THROUGH the good hand of my God, being returned safe to my house and charge, I cannot sit down without thanking him, and you. My Southampton mercies were great and many. The very hospitable reception which I found at Mr. —— deserves to be acknowledged; and I take up my pen to own it with gratitude. I have been flattering myself, there was something more in your kindness to us, than mere friendship. It is said, "that we "are taught of God to love one another."

Hoſpitality becomes a divine grace, when we love men for God's ſake: for it is then the fruit of our union with Chriſt, and being united by one Spirit under one head, we live as members, and love as brethren, wiſhing and promoting each others happineſs. This is a very pleaſing thought, as every thing is that endears Chriſt; and it has added much to the favors received at Southampton. They are magnified greatly by being viewed, as the effect of Chriſt's love to you, and as manifeſting to me your love to him: becauſe this is a ſtream from the ocean of his grace, and will not ſtop till it run into it again. And I thank God, on my part, although I was a receiver. Yet I found all the time I was under your roof, what the *Communion of Saints* means. For I practiſed it, paying you in my way. You got ſpirituals for temporals. You have, and juſtly, gained an intereſt in my prayers, more than you had. And, I hope, whenever I am in his company, who does not forget a cup of cold water, given in his name, I ſhall not forget to recommend to him Mr. —— his wife and family. Do the ſame by me and mine: and get out of my debt as faſt as you can. Mrs. Romaine is not behindhand in thanks to Mrs. T. She ſpent no ſuch time this ſummer, as thoſe ſix days at Southampton. You may give her credit, that her profeſſions are ſincere, and that ſhe is truly ſenſible of your kindneſs. If we live

till

till the primroſes adorn the earth in the next ſpring, you may expect to hear more from me, and perhaps I may come and tell you ſome more good news. But this is in God's hand. And it is too far off to promiſe any thing, eſpecially for me, who have not an hour I can call my own.

My bleſſing on your children: and the favor of heaven on all your connections. My brotherly love to Mr. ——. Much ſucceſs to him in public and private, in preaching and teaching. If he would take my advice, it would be better to lay aſide thoſe meetings which provoke diſputations. The ſelf-righteous ſpirit of Arminianiſm is fond of wrangling and altercation. Prayer will do more good in oppoſing it than a thouſand arguments. And when the cauſe is removed, in God's way and time, things may return to their old eſtabliſhment. In the mean ſeaſon, a prayer meeting ſeems to be the beſt and moſt ſeaſonable meeting.

I am, very ſincerely,

In our common Lord,

Your obliged friend and ſervant,

W. ROMAINE.

LETTER

LETTER II.

Feb. 20, 1784.

My very dear Friend,

YOU made up by its rich contents, when it came, for the long time your letter was in coming. I am much beholden to you for its companions,———both taſting of brotherly love which completes the banquet: thanks be to God and to you. Be not offended, that I put him firſt: becauſe I owe to him the knowledge of you, the love of you, and from him proceeds all intercourſe of love between us. While we keep him in ſight in our friendſhip, it will be a mutual bleſſing. For this I am praying; and you know our God is famous for hearing, and for anſwering prayer. Indeed, what he hears and anſwers, is firſt his own: for he gives us the ſpirit of prayer—we know not of ourſelves, what to aſk—And when we do know, we cannot aſk aright; but he enables us to feel our wants, to aſk a ſupply of them in faith, and he helps our infirmities in aſking: when we have done our beſt, he teaches us to preſent our petitions or acceptance into the hands of our great Mediator. As they come from us, they are nothing worth; but when Chriſt makes them his prayers, then they go up with much incenſe,

and

and come down with abundant bleſſings. Was it not ſo, the morning you were at prayer? You wanted a family Bible. It was only aſk and have. Here it is—God's Gift. And mind, you may have any thing of him as cheap as this: for he giveth liberally to all aſkers. I wiſh you may be as humble an aſker, as he is a liberal giver. I have complied with your requeſt in writing your name and mine in the Bible—In which alſo, you deſired me "to write ſome directions how to read it." This I have not done; becauſe the ſubject of prayer, is the whole Bible. All the volume is to be prayed over, as you read it, and then I muſt have tranſcribed it. But though I cannot, need not, do this; yet I will lay open my heart unto you, and will let you into my own practice. Something like this is my conſtant prayer; and, as far as you believe, it will be yours. May you uſe it with more faith than I ever did.

O thou ſpirit of wiſdom and revelation, be with me, whenever I read thy holy word: teſtify to me in it, and by it, of Chriſt Jeſus, who he is, and what he is to me; and glorify the Father's love in him. Open thou mine eyes to ſee the wondrous things revealed in it upon theſe ſubjects, that I may underſtand them in thy light, and that my judgment of them may be the ſame with thine: I beſeech thee alſo to enable

me to mix faith with what I do underſtand: and what through thy teaching I am enabled to believe aright, that help me to receive in the love of the truth. O God, fulfil thy promiſe—put thy bleſſed word into my inward parts: write it upon my heart. And what I am taught to love, grant me power to practiſe; that thy new covenant promiſe, may in me have its full effect, and I may be in heart and life caſt into the mould and form of thy word—thus becoming a real living edition of the Bible. Make it my daily ſtudy. Render it my conſtant delight. Let my meditation of it be always ſweet. O thou holy and eternal Spirit, witneſs thus to thine own record—and let me experience it to be the power of God, as well as the truth of God. In this dependance upon thee in the uſe of it, let me be daily growing---until, by the will of God, I ſhall have ſerved mine own generation, and then let it be the laſt act of my life, to ſeal the truth of thy teſtimony concerning Jeſus. Let me find thy witneſs true in the hour of death, and beyond death all the promiſes made good to me, through Jeſus Chriſt, in life everlaſting. *Amen*, and *Amen*.

This is the ſubſtance of my prayers. I never confine myſelf to theſe very words. They are not a form, but a directory: and I think they contain every thing which you and I are warranted

ranted to aſk of God, concerning the profit which he has promiſed to them who mix faith with his word.

For this profit on the family Bible I have prayed. It is a conſecrated book. May you ever find it all I wiſh to you. And may the Almighty Spirit ſpeak by it as often as it is read to children, and ſervants, and ſtrangers. Whenever it is put into my hands, may I always uſe it with the prayer of faith. It is now my ſtay. "I know in whom I have believed." My heart is at reſt about the event. All beſides is diſquieting. Look at the ſtate of the church. Survey the kingdom. Examine parties. What profitable good can come from any of them. See the evil within you—Feel it. And then tell me, whether there be any certain proſpect of ſolid happineſs, but what is promiſed and found in our Shiloh, the giver of quietneſs. May he continue to bleſs you.

LETTER III.

March 19, 1784.

My dear Friend,

I HAVE read of a certain love-charm, which has pleaſed me ever ſince I heard of it—"If you would be beloved—Love."

It was the ſaying of an old philoſopher: I admire it, and I ſet my ſeal to it. *Probatum eſt:* For it is true goſpel. It is the very way in which God commendeth his love to us, and which is the means of teaching us to love one another. I have in my heart brotherly love: and what is it worth, if it does not prevent the very wiſhes of my friends, and be trying to do them good, even when they are aſleep, or when they know nothing of it? Mr. —— I tell you nothing but the truth, that I am often thinking of you and yours, and am contriving every poſſible way of ſhewing my affection, wherever I have intereſt, eſpecially with my King, and with ſuch of his royal gifts as you may never hear of in this world: preſent things are only the evidence, and I cannot help giving you ſome proof of my good wiſhes.

Your conſecrated Bible is in your hand every day. May he, of whom it treats, be ever with you in reading it. May he open it to you, as he did to his apoſtles, and give you to mix faith with it. We have got a great way into the ſtudy of it, when we feel our need of David's prayer, and are conſtantly uſing it---" Lord open thou mine eyes, that I may ſee wondrous things in thy word;"---eſpecially ſee, admire, and adore the wondrous love of God our Saviour. May he grow every day more dear and precious unto your heart.

You ſeem at a loſs about the preſent ſyſtem of politics. I am not at all. Leaders of parties differ not an atom---Two men of the world, think, ſpeak, act, on motives of ſelf-intereſt---Potſherds of the earth, in their conteſt, may knock one againſt each other, and break both to pieces. Truly, Sir, they will not, they cannot do you or me, or our cauſe, any good: nor indeed, hurt, unleſs we trouble ourſelves about them. Our Lord reigneth. This is my firſt principle in politics---the next is, the ſame Lord reigneth---and ſo on, even to the end. The laſt is, The Lord reigneth. Bleſſings on him, King of Kings, and Lord of Lords. My King and my Lord. Here my heart reſts, and is happy---come what may. He ruleth the raging of the ſea. He ruleth the madneſs of the people. All things, creatures, devils, are in his power---And he makes them work under him for my good, and for his own glory. To his charge and care I commit you, and yours; Mrs. —— eſpecially. I pray that my deareſt Jeſus may be very near her heart, and comfort her ſpirit with his divine cordials.

Mr. W. T. ſhall not eſcape out of my hands, as he intends. Give my love to him, and tell him we will make one more effort at the Hebrew. Who knows what ſtudy and prayer may do?

I wiſh

I wiſh to eye, and follow, the bleſſed pattern of all perfection. To him I am infinitely indebted. "He has made me rich, by making me a beggar. So wonderful is his love, that the poorer I am, the more he gives." And you, and I, and all my friends are better for his gifts: he makes me loving, communicative, benevolent, beneficent, yea, whatever is counted moral. O Mr. —— I wiſh you perfectly acquainted with my Jeſus. I know a little of him, and it is a bleſſed knowledge. Believe me, it is ſomething of paradiſe. Read the word, there is his character---pray over it, there you will meet his Spirit. Live on it by faith---there you will have graces and comforts: and go on, your time is ſhort. Improve it, all you can: grow ever ſo faſt, and much, in the knowledge of Jeſus---yet ſtill, there are worlds of ſcience and experience before you. May you grow in grace, and in the knowledge and love of God-Jeſus. As you do. I am ſure he will put it into your heart, to pray for

W. R.

LETTER

LETTER IV.

July 30, 1784.

My real Friend,

I HAVE many ſubjects of thanks this morning. When I look at you, your wife, your children; your temporal bleſſings, how many---how great: your ſpiritual bleſſings, how exceeding great, paſſing all underſtanding, in their ſovereign riſe and fountain; in their reaching to your conſcience, and heart, and life, in their ſtreams of grace; and how ſoon they will run, and you with them into the ocean of eternity. I cannot help adoring and praiſing your moſt generous benefactor. Bleſſed be the Lord God for his unſpeakable mercies to you. Indeed, my friend, he has loaded you with benefits, which are conſtantly calling on you to give him the glory due unto his name. Your ſkill in your buſineſs, your ſucceſs in it, are the gifts of God. Proſper ever ſo much in it, build as fine an houſe as is in H---e; live to ſee all your children grown up, ſettled, and proſpering in the world, none of theſe things will be any hurt to you, while you live in an abiding ſenſe, that God is a free-giver: nay, they will do you good, while you ſee his hand, and taſte his love in them. I admire that ſentence,

tence, " I have ſet the Lord always before me." O how much is it my daily prayer for you. In the morning, I ſcarce ever drink a diſh of tea, but the cracknel ſtanding on the table, reminds me of my S. friends, and gets a petition put up to my royal maſter. May he, who gives me, through them, the bread that periſheth, give unto them daily, the bread that endureth unto everlaſting life. He himſelf is that bread. And I want you in your heart, to feed upon him, feaſt upon him, I ſhould ſay: and you are doing it, if he give you for the moment to feel your dependence, and beſtow an atom more of thankfulneſs upon you. O that I could bring Jeſus Chriſt and you as near together as he wiſhes you; he is not ſhy nor reſerved. He knows not what it is to keep ſtate and diſtance.

Your ſins and your complaints, rightly managed, would endear you to him---and your miſeries felt or feared, would make him more precious. He has warranted you to live with him in ſuch intimacy, that every thing ſhould ſet him before your eyes, and keep your heart warm with his heavenly love. He would have nothing to hinder. If good come, he is the giver---if bad come, he can, and he only can, make it work for good. This is the happy life, which you do know ſomething of, as well as I; but truly, Sir, I am but a learner, and a dull one: yet I have learned ſo much, as to be convinced

vinced there is nothing upon earth to be compared with it. May your experience get far beyond mine. I will help you as I can, and follow you with my conſtant prayers. See how one wanders from the point, and gets upon what is uppermoſt. I took my pen to thank you for cracknels, and lo, I have digreſſed to my old ſubject. Excuſe me, Sir; for in truth, I would give the whole world, if it were mine, to obtain for you a little more faith in the word, and a little more attachment to the perſon of my beloved Jeſus. I thank him for the account of your family. I rejoice in your welfare. It is really mine own. Brotherly love makes it ſo. Bleſſed be God for his mercies to Mrs. ——. I thought my requeſt was ſo reaſonable ſhe would have gratified me. I did not wiſh for a letter from her, but only an acknowledgment of my kindneſs in one line. I think in my laſt, I dictated the words; but I lay no ſtreſs upon that. Leave me out, and thank God. I am praying for little John—God bleſs him. It will do me good, as I truly am his friend, to hear particularly of his welfare. I hope to take him up in my arms and bleſs him. You wiſh to know my route: we go north, God willing, next Monday, as far as Newcaſtle upon Tyne. I have three ſiſters living, and am going to take my final leave of them. They are old, ſo am I. And we ſhall not in all probability

probability meet any more on this ſide of the grave.

The occaſion of this journey, has brought a great ſolemnity upon my ſpirits. There is ſomething in this laſt meeting, which would be too much for my feelings, if I had not all the reaſon in the world to believe, that our next meeting will be in glory. Mr. Whitfield uſed often to ſay to me, " how highly favoured I was; that whereas, none of his family were believers, all mine were like thoſe bleſſed people, Jeſus loved Martha, and her ſiſter, and Lazarus." My father and mother, and my three ſiſters, ſhare in his love. Glory be to him in the higheſt. My intention is to return about the middle of September.

After ſome little ſtay at home, to go to my ſon's, at Reading, from thence to Heckfield, and ſo on to you at S. I hope to find a letter on my table at my coming home, ſaying our houſe, our hearts are open—come and viſit us in the name of the Lord. I have a propoſal to brother K. Lately I preached about a dozen ſermons on Phil. iii. I treated it as a body of divinity, doctrinal, and practical. Let him try to ſee my plan—if not, I will open it to him, as God ſhall help me. It is a wonderful portion of God's word, I admire it; I bleſs God for it. I could not do without it. Till Sep. 15, I take my leave. Let there be a letter then on my table—

and

and you ſhall hear from me. Mrs. R. is not behind in beſt wiſhes to you and Mrs. ———. My bleſſing on all the children. Love to brother K. wife and family, and connections.

Pray for

W. R.

LETTER V.

Mr. W. T. is come at laſt. By him I ſend my love, real, hearty, and what I have juſt now been expreſſing to God for you, and yours—eſpecially for Mrs. ——, whoſe chaplain I am, till ſhe is abroad again.

It is now my preaching morning---and I am preparing for the delightful work---yet I cannot help writing a line or two. My thoughts are turned to day upon recommending Chriſt to my people. I have a ſweet ſubject from John iv. 10, in which our Lord lays open the love of his heart in a moſt attracting manner. He muſt needs go through Samaria; becauſe there was a very wicked creature, whom he would ſave. His manner of teaching her, is peculiar to himſelf. He does it in the kindeſt way that almighty love could

could inſpire, and I can witneſs for him that he is not changed---in convincing her---opening her eyes---making himſelf known---and giving her to believe in him; he is repeating theſe wonders every day---If thou kneweſt the gift of God. It is ignorance that keeps ſinners from Chriſt. When he is teaching and drawing them, it is ignorant pride that hinders them from receiving ſalvation as the gift of God. It is for want of knowing who Chriſt is, and who it is that ſaith to thee---Give me to drink. If his true character were underſtood, who he is, and what he came into the world for, convinced ſinners would not lie under guilt and unbelief as they do. They would come and aſk of him—for he gives to all aſkers---his Spirit---which is the water of life. So the promiſe runs, Luke xi. 13, "Aſk, and ye ſhall have," is the one grand truth that runs through the goſpel. And eſpecially, the receiving, not for, but upon aſking, the Holy Spirit, as John vii. 37, &c. He is the water mentioned, John iv. 10, not living, as our tranſlation hath it, but the water of life, as the old tranſlations, or quickening water, as the French hath it, in verſe 14. It ſhall be in him a fountain, not a well, ſpringing up into everlaſting life. Lord give us this water of life. I ſat down to write as ſoon as prayers were over, and Mr. W. and Mrs. R. went to breakfaſt. The bell rings to take away. W. is going.

going. The Lord Jeſus Chriſt bleſs you and yours; brother K. and family, and ſchool. Excuſe the little ſermon. My mind was ſo taken up with it, that I could think of nothing elſe. O how often, how much, do I wiſh and pray, that Chriſt and you were better acquainted. My dear friend, give him more employment---make more uſe of him---truſt him better---he wants your confidence, and would have you live in perfect friendſhip with him. He deſerves it at your hands. Indeed, Sir, he would have you truſt and not be afraid. You cannot think what a heaven it is to be intimate with him. W. does not take his hat, ſo I write on, and ſo I will.

Jeſu on thine each ſyllable
A thouſand ſweet Arabias dwell;
Mountains of myrrh, and beds of ſpices,
And ten, ten thouſand Paradiſes.

Ay, more than all this, millions more.

LETTER

LETTER VI.

Sept. 15, 1784.

My very dear Friend,

YOUR letter met us returned in ſafety. We went out in his name, and came back to give him praiſe: for we ſet our ſeal to the promiſe, "I will keep thy going out and thy "coming in, from this time forth, and even for "evermore." And it was done unto us according to that word, wherein he had cauſed us to put our truſt. In this ſame faith we hope to ſet out next week for Reading, not doubting but that in believing the truth of the promiſe, and relying on the promiſer's faithfulneſs, we ſhall have the promiſed bleſſing---accompanying us as far as——. The day we cannot fix, but we will take care to let you know it, as ſoon as we know it ourſelves. I have juſt finiſhed my delightful taſk, and read through my Bible once more: the impreſſions which it has left on my heart in this laſt peruſal, are ſo warm and lively, that I cannot help communicating them to you, and wiſhing that you and Mrs. —— may feel the ſame.

The ſcripture plan has in it all the treaſures of wiſdom and knowledge, in theory and experience.

rience. It will be the ſtudy and the admiration of eternity. O what a mercy to have a renewed mind---to be of the ſame judgement with God---and to be made to ſee things in the light of his revelation. I bleſs him for the great charter of grace---and that in my laſt reading of it, he has much revived my heart with obſerving, how all the parts perfectly harmonize, and when compared together, each illuſtrates and beautifies the whole.

I wiſh you to feel, for I cannot expreſs how great confirmation I have received of the truth of God's word, and of his power ſtill accompanying it. I am not more certain of any thing than of the divine authority of the ſcriptures. Every verſe has Spirit---and has life in it. When one finds it come to the heart, and written upon the inward parts, it nouriſhes, it feaſts: no cordial beyond it. This influence is promiſed, and it is indeed almighty.

Can you think, Sir, of any power beyond that which God has put forth in your heart and mine? "Of his own will begat he us with the "word of truth". Our new birth is a new creation---and he did it by his word; which he made the miniſtration of his Spirit. Bleſſings on him. I feel the effects of this every time I take up my Bible: I ſet my ſeal to it, that it is more, much more, than the word of man. It is in truth the word of God; becauſe it effectually

worketh to this very day in them that believe. Its influence on the heart and life, to form them to the pattern of the word, is certainly far beyond all created power. Indeed it is a ſtanding miracle. Now finding this experience of God's power in and with his word, it has been made to me in this reading very precious. My love for it grew as I went on, both for its taſte and its value. It was in taſte ſweeter than honey to the mouth---in value, above gold, " Yea than " much fine gold". And all this was greatly enhanced by believing, that the feaſt, ſweet as it was, was only a foretaſte: and the golden Mine, though very rich, was only an earneſt of unſearchable riches. O what a book is this! Judge, —— whether there be any thing like it. Truly, my friend, I cannot get enough of it. You know it is a good ſign of health when people long for their meals. So it is in the mind. I have juſt done reading, and I want to begin again. My appetite is become keener. This feeding upon the word is not like the groſs meat and drink of the body. No. There is nothing cloying in it. But when mixed with faith, it ſobers the ſenſes, it refines the faculties, and exhilerates the Spirits. The believer ſays, " O what " love have I unto thy word. All day long is " my ſtudy, and delight in it." Lord make it every reading more precious. All theſe conſiderations have received great confirmation in this

this laſt reading: becauſe I have got one year nearer to the full accompliſhment of all the Bible promiſes. This has vaſtly increaſed their value. I ſee them near. Yet a little, a very little while, and perfection and eternity will be put to their fulfillment. The word will be compleated perfectly in all its promiſes---eternally in all their glories. O what a day will that be! What Joſhua ſaid of Canaan, Ch. xxi. 25, Ch. xxiii. 14, 15, will be true of heaven. Faith realizes it. Faith brings it into ſome preſent enjoyment. All things in the world look great, when they are near. As you go from them they appear leſs.

Now it is the property of faith in the exerciſe to bring the promiſes near. As faith grows by hearing and reading, it brings the promiſes nearer; and thereby makes them look greater. The home-proſpect familiarizes them, and preſents them to our view with growing charms. Believe me, Sir, this is a matter of fact.

The eye affects the heart, and puts new beauty on the good things of Immanuel's land, which, though they be at preſent in promiſe and hope, yet faith has a magnifying glaſs, which can open ſuch a proſpect, as is full of glory and immortality. This view of the Bible is inexpreſſibly glorious. It reveals, it realizes; it brings into preſent enjoyment eternal things. It is my conſtant prayer for S. friends---that

they may be theſe ſort of Bible-chriſtians: may you live more up to it than I do. I was going on, and my paper ſaid, ſtop. Take a line to thank Mrs. —— for her letter. It was a cordial. God bleſs her for it. Thank Mr. —— for love expreſſed---and proofs of it many: for which Mr. R. will come with returns of love for love. Mrs. R. joins in every good wiſh to you, and to the family. My beſt wiſhes to brother K. What if he were to give the Lord of the harveſt the honor of 1784? He giveth us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs. He giveth us the Spirit to ſow the ſeed. He rains upon it. He ſhines upon it. It ripens. It is gathered in. It is uſed. And whenever the believer fills his belly, his heart is full of gladneſs. He gets the food: God gets the praiſe. May my brother magnify the Lord of the harveſt, and pray for W. R. and all his.

LETTER VII.

READING, *Oct.* 27, 1784.

My dear Friend.

I HAVE ſcarce ever loſt ſight of you ſince I left S. And I hope to have you in remembrance, and on my heart until I take my leave

of

of this dying world. Your kindneſs to me and to mine is ſuch, that I eſteem it my privilege to make mention of you always in my prayers: and it is my happineſs to believe, that death itſelf will not part our friendſhip. It is from the Lord, and in the Lord: thanks be to him. I do feel myſelf intereſted in your intereſt---your children---connections---miniſter---and in whatever is for your good. And I truſt it is the ſame with you.

I only take up my pen to inform you of what you expreſſed a great deſire to be acquainted with. Our common friend took care of us. We got ſafe and ſoon to Wincheſter. I acknowledge Mr. T's favor, and add one more to the long liſt. We arrived in good time, about ſun-ſet, at Reading---found our children and their children well---the little babe rather better, but ſtill in a weak condition. Since I got here, I have been arreſted, and cannot be ſuffered to go home till next Tueſday.

Mrs. R. ſends every good wiſh to you that our God has to give: Mr. and Mrs. C. join. Nothing ſhort of all this is expreſſed by my ſon and daughter. This comes to you by the waggon, which ſets out from hence this day.

Mr. T. He who is your God and guide, has led you hitherto, and done wonders for you. Go on truſting and fear not. He has proſpered you. He has bleſſed you. Commit your way

unto him, and he will give you your heart's deſire, and wife, children, &c. &c. all ſhall be bleſſings.

Mrs. T.—May the giver of faith increaſe yours, that, as a wife, mother, and miſtreſs, you may adorn your profeſſion.

Miſs T.—I have been courting for you an huſband, and got his conſent. Give him your heart and your hand. Take him and try him. No evil can befall you, while his, all poſſible good will become yours. Herein I tread in his ſteps. 2 Cor. xi. 1, 2. May he be yours for ever, even my Jeſus.

Miſs Eſther,—The world's a cheat. It flatters you. Your ſenſes join, and without Chriſt they will make a fool of you. Your ſiſter has made a good choice. Follow her example, and God will give you infinitely better things than you part with for him.

Mr. W. T.—Take my advice. I wiſh you well. It rejoices my heart to ſee you dutiful and diligent: this is from God: but do not ſtop here. There is an infinitely greater eſtate to be got than all S. Aſk and it is yours: believe and you get poſſeſſion. Seek it by believing, and you ſhall have it. My wiſh for you is unbounded—even the unſearchable riches of Chriſt.

Mr. S. T.—Mind your buſineſs. Pray over it. Prayer is as needful as all outward means. I will do my part. May God command his bleſſ-

ing on your perſon, and on your trade, that both may proſper.

I have much to ſay to my nameſake, and to Tommy and Sally, and to my own John: but I muſt wait a little. It is ſo cold, I can ſcarce hold my pen: and all ſo badly written, that I can but juſt read it myſelf, We go to town on Tueſday next, God willing. I ſhall have occaſion to write to Mr. T. ſoon, ſo that I can only ſay to him, and to you, at preſent, That I do love you, and hope to ſhew it in word and deed, as long as I can write.

W. ROMAINE.

LETTER VIII.

BLACKFRIARS, *April* 21, 1786.

My dear Mr. ——

LAST night we heard from —— by the penny-poſt. All well. O how good is our God. I delayed not, according to requeſt, a ſhort anſwer. Firſt that Mr. —— did not uſe you well. He might have taken down the books, and my account of them; which is, that the *Life of Faith*, as I have reviſed and corrected it, comes out as my dying teſtimony for Chriſt.

Chriſt. He has an infinite fulneſs, not only to be looked at, not only to be believed in, but alſo to be made uſe of. Herein, moſt profeſſors of the preſent day fail ſadly. May P. be out of the number! He has, under the care and management of his providence and grace, all things that belong to body and ſoul. And he allows us, commands us, to truſt all in his hands---to undertake nothing without his direction---to carry it on without looking up for his bleſſing; and when ended well without giving him thanks. Here only the ſoul gets reſt, and, by living thus, maintains it---notwithſtanding the life we live in the fleſh is in conſtant oppoſition: but he, who is on the ſide of faith, is Almighty. And he ſays to Mr. —— "Truſt, and be not "afraid, what fleſh can do unto you." May he ſpeak that to your heart a thouſand times, while you are reading the *Life of Faith!* Though the ſpring be backward, yet our ſpiritual ſpring has been very fruitful, full of life and power. It has been a fruitful Eaſter. The reſurrection of plants and trees, at this ſeaſon of the year, puts us in mind of our ſpiritual reſurrection, and daily ſays, Are you alive? Are you growing? If alive, you muſt grow! Give my love to Mr. —— and tell him, that I wonder how he manages ſo much buſineſs, and ſo well. I have but one; and it is too much for me. Suppoſe he gets upon my ſhoulders, he will ſee as far, if not farther, than I do.

I do. Well, for once, I will let him get up. Our Eaſter text was Rev. xx. 6, " Bleſſed and " holy, &c."

1. What is the firſt reſurrection? The ſoul raiſed from the grave of ſin.

2. The neceſſity of it. By nature dead to God, and the ſpiritual world. Eph. ii. 1, 2. Col. ii. 13. John iii. 7. A man muſt be born into this world, before he can live in it. So into that.

3. The means by which the ſoul is raiſed from the grave of ſin. 1 The Spirit, John iii. 5. 2. The word, Jam. i. 17, 18. 3. Faith, John i. 12. 4. Evidences. Spiritual ſenſes—exerciſed. Spiritual things—enjoyed.

The ſenſes exerciſed on Chriſt, all ſpiritual things in him: in him dead to ſin, the world, the fleſh; in him bleſſed and holy; bleſſed by making us holy. The ſenſes ſee, and hear, and feel, &c. what they live on. Alive as branches in the vine, as members in the body, one with the head—the ſame Spirit in them as in him, ſame life, holineſs, bleſſedneſs.

Tell Mr. —— that I have given him a ſubject ſo copious, that he may mind his boys more and ſtudy leſs. My love to him, and perhaps he may not have done till I hear him. Our love to our old friend Mrs. ——. My bleſſing on her dear children, not forgetting any of yours.

Pray for

W. ROMAINE.

LETTER IX.

My good Friend,

AS I was going to church laſt night, Mr. —— told me, that he had a parcel to ſend to day for Mrs. ——. I took the hint, and this morning embraced the opportunity of writing a note to inform you of the publication of Mr. Adam's volumes, which I mentioned to you, and for which you ſaid you would ſubſcribe. The price is half a guinea. I owe more to this man (ſaving the honor of grace) than to all the world. May you read, as I did, to my firſt comfort, his lectures on the church catechiſm. Theſe books I have not yet peruſed; but I know the man well; and I expect for myſelf, and I pray for you, Mrs. ——, and brother ——, that every page may warm your hearts, and keep us thankful to the God of our ſalvation. I ſubſcribed for twenty-five ſets; ſo that if you know of any perſons who would prize ſuch a treaſure, I ſhould be glad to diſpoſe of ſome of mine to them. You ſeem to be anxious after my obſervations on the peruſal of the bible in 86. I had made ſeveral remarks in reading, and had put down more after I had finiſhed. I believe I had the paper ſomewhere in ſafe cuſtody; but I cannot lay my hand on it now.

When

When I meet with it, and have a leiſure morning, perhaps it may travel down to ———; but it will not be of preſent uſe to you, if you had it. I read for myſelf, chiefly for mine own ſtate and age; I wanted to gather together in one view, the promiſes made to old people: for the bible is of univerſal uſe, ſuited to all perſons in all circumſtances; inſomuch that you cannot place a believer in any poſſible ſituation, but the ſcripture has amply provided for his caſe, matter of inſtruction, ſupport and comfort. When I came to put the paſſages together, I could not help bleſſing my God for his great grace in taking ſuch particular notice of the aged and the infirm of his family, and in promiſing them his help according to their needs. This has been to me, and is ſtill, a ſtanding cordial: ſo that I am a witneſs for God. I ſet to my ſeal that God is true; and I ſubſcribe with my heart and hand, that he is faithful to every promiſe made to old age.

Signed and ſealed this 17th day of November 1786.

W. ROMAINE.

You do not want at preſent, and you may never live to want this collection which I made for the aged and infirm. But I have a paper by me, which may be of daily uſe to you; on which I ſet a great value, becauſe it was written about twenty years ago, and ſent in a letter to my

my dear friend Mr. Powys of Salop, now with God. He eſteemed it ſo greatly, that he had it printed, and uſed to have one of them paſted on the inſide of every bible which he either uſed himſelf or gave away. It is ſo ſhort that I can tranſcribe it; and I ſend it with my prayers, that it may be verified in your heart and life.

" Sir, I herewith ſend you the Bible, which I had been recommending to you---a book of ineſtimable value---containing the great charter of grace, by which the Lord God, Jehovah Alehim, has granted under his hand and ſeal, by his covenant and oath, a full diſcharge from ſin and miſery, and a perfect title to life and glory everlaſting. Theſe bleſſings he has given in his Son, and he applies them by his ſpirit: Therefore the record of God concerning his Son is the ſubject of the whole book. --What he was to be in his perſon, Immanuel, and what he actually was, God manifeſt in the fleſh.---What he was to do and has done.---What he was to ſuffer and has ſuffered.---His reſurrection.---His complete redemption.---His prevailing interceſſion.---And what he will do for his people in glory. Theſe points are treated of at large. And becauſe we are dead to theſe truths, we cannot underſtand nor believe them, nor make the proper uſe of them by any power of our own: therefore God the Spirit, who inſpired the book, ſtill accompanies the hearing of it,

and renders it the effectual means of quickening the dead, of working the saving knowledge of Jesus, and through faith in him of manifesting the love of the Father. Would you grow in this knowledge, in this faith, in this love? Here is the ordinance of God. His almighty power still accompanies his own word---still he works in it and by it, as truly as when he spake and the world was made---when he commanded and all things subsist. Hear---read---study---meditate---mix faith with it---pray over it---and you will find it able to make you wise unto salvation---and that is as wise as you need to be. 2 Tim. iii. 14, 15, 16, 17. What think you of this Mr. ——? Is not the Bible truly inestimable? May you find it more precious every day! I wish the inspirer may write out a fair edition in the heart of Mrs. ——; that she may know and feel for herself, what is the meaning of Jer. xxxi. 33, 34."

My good wishes follow Mrs. ——, &c. The blessing of the Lord my God be with them all.---I enclose a little tract which you have seen and read. I beg of you to read it again for my sake. There were so many shabby editions, and one by ——, not to the author's honour, that I thought it right to let it come out in its primitive dress. Here it is. Read---admire---and bless God for it, with,

W. R.

LETTER

LETTER X.

May, 23, 1787.

WHAT through infirmity, buſineſs, and the King's too, preaching four times every week, and often five, viſiting the ſick from Hyde-park Corner to Mile-end—and a fixed diſlike to writing letters—indeed, to almoſt every thing, but preaching, once more I take up my pen, this 12th day of May, 1789, to acknowledge myſelf ſo much in your debt, that I am like a man, who owes ſuch a ſum, that he is afraid to meet his creditor. This ariſes from being aſhamed of myſelf, and not from a fear of being arreſted. An honeſt man's word is his bond.

I believe you have it under my hand, that I would ſend you ſome hints of our new year's ſermon: ſuch as I can remember, you ſhall have. They were taken from the life of an extraordinary perſon, Enoch, the wonder of his time. "Enoch walked with God." It is a cuſtom with you this day, to wiſh one another a happy new year. There is but one true happineſs, without which, the wiſh is but an empty compliment. To be in Chriſt, as Enoch was, is the only thing which can make a ſinner happy; and to live and walk by faith in Chriſt, is the only way to enjoy that happineſs. This from my heart I wiſh

you

you all. May you know it now in the beginning of the year, and find it increaſing unto the end of it. With this view, let us conſider the hiſtory of Enoch, and the uſe we ought to make of it. Let us look for God's bleſſing, (a ſhort prayer). Ever ſince the fall, there has been one way in which the natural man has walked, being "earthly, ſenſual, and having not the ſpirit," he follows his own carnal will. He is quite dead to God, but very much alive to ſenſe. Dead in treſpaſſes and ſins, therefore he walks according to the courſe of this world—following the luſt of the fleſh—the luſt of the eyes—and the pride of life—a courſe directly contrary to the law of God, and to that perfect love of God, which his law requires. What ſtrong proof of this, does matter of fact give us? The ſearcher of hearts declares, Gen. vi. 5, 11, 12, 13, that all fleſh had corrupted itſelf, and that therefore he deſtroyed the earth, that then was, with a deluge of water. And, from that time to this, the hiſtory of the world, and eſpecially the infallible hiſtory of ſcripture, aſſures, that men have turned every one to his own way, erring and ſtraying from the way of God. Thus ſpeaks the Oracle—"And you hath Chriſt quickened, &c." Eph. ii. 1, 2, 3.

Men are ſtill by nature the ſame---ignorant, fooliſh, diſobedient, &c. Titus ii. 3, 4, &c. And they will grow worſe and wórſe, 'till the world, which

which once periſhed for its ſin by water, will be utterly deſtroyed by fire: ſo that from the beginning to the end of time, there has been one way in which mankind have walked, and that was directly contrary to the way of God. How came Enoch to be ſingular? He took a different courſe from his companions; while they all went down the ſtream, he ſwam againſt it. Upon what motive did he act? He had received the ſpirit of life, who had opened his eyes, and made him ſee his guilt and feel his danger. He was enabled to believe the promiſe of a Redeemer who ſhould ſave him from his ſins, and his miſeries. He reſted on the faithfulneſs of the promiſer, and having found joy and peace in believing, he ſet out to walk with God. He left the courſe of the world, that he might enjoy his friendſhip, who had ſaid to him—"I am the way." That this is a true ſtate of the caſe, appears from Enoch's conduct, with reſpect to God. Two cannot walk together except they be agreed. The ſpirit of the world is oppoſite to the Spirit of God: yea, theſe two are at ſuch enmity, that nothing can make them love one another; but Enoch was ſaved from a worldly ſpirit, he was reconciled to God, and walked with him, as his loving father through faith: ſo ſays the apoſtle Heb. xi. 5, 6. He was a ſound believer, and he witneſſed it in word and deed---going on in the walk of faith, juſt as many (365) years,

years, as there are days in the year—pleaſed all the way with God, and God with him; and then he took him to himſelf. This alſo appears from his conduct with reſpect to the world—He preached againſt them. He was the ſeventh from Adam in the holy line, a preacher of the righteouſneſs, which is of God by faith. He lived againſt them—He walked with God, demonſtrating the ſoundneſs of his principles, by an holy walk. His actions declared, that he had found pardon and peace in being reconciled to God through Chriſt, whoſe friendſhip was dearer to him than all the joys of the world; and he propheſied againſt them. The holy ſpirit had revealed to him the puniſhment, that was going to be inflicted for the univerſal corruption of faith and morals; from which, nothing could ſave the world, but repentance and turning to God. And he was a true prophet, his words came to paſs, as you may read, Jude 14, 15. The judgement, which he foretold, was executed; and God brought a flood upon the world of the ungodly. Moreover, the Lord gave his own teſtimony to the goodneſs of Enoch's life, to the truth of his preaching, to the infallibility of his prophecy, by a miracle, as you may read in Geneſis, and in Heb. xi. He took him to heaven without dying; hereby giving a demonſtration, that Enoch was right with God, and that whoever ſhould walk in the

ſteps

ſteps of his faith, although he might not be tranſlated to heaven in ſuch a miraculous manner, yet he ſhould moſt certainly follow him to life and bliſs everlaſting.---My promiſe is at laſt fulfilled. Theſe are the outlines as well as I can remember them. The application on the ſubject of the day was chiefly in the way of exhortation---calling my people to remember Enoch, as I call upon you. The ſame conviction of ſin and danger---the ſame faith---the ſame walk of faith, will bring you to the ſame end.

May Enoch preach to you every day; follow him, and then the year will be happy.

To brother ——'s caſe, I am no counſellor. My judgement is ſingular, perhaps: I am married to my pariſh; called by providence; fixed; I do not look out, "ſhould I be better off---more uſeful,---would it not be of God, if the king ſhould ſend and offer me the Biſhoprick of London?" I have nothing to do with preferment; it is my honor, my profit, my pleaſure, to preach at Blackfriars, as long as I do preach. Here the head of the church placed me, keeps me: it is my charge—He can do much or little, as it is his holy will, by me—and, the being in his will, is my paradiſe. But I quarrel with nobody, who thinks differently from me. Mrs. R. has Mrs. ——— letter, and I wiſh her enquiries may be ſucceſsful: her love and mine to Mrs. ——. The wet morning has kept me free from viſitors,

and

and given me a long wiſhed opportunity of aſſuring you, that I daily remember you in the beſt moments, and recommend you to our beſt friend.

Do not ceaſe to pray for

W. R.

LETTER XI.

MONDAY, *Nov.* 12, 1787.

My good Friend,

HAVING an opportunity, by favor of Mrs. Romaine, to ſend my reſpects, I do it with pleaſure. The remembrance of my time ſpent with you affords me many pleaſing reflections. It is the moſt profitable part of the year for myſelf. I am moſt alone. I cannot get any ſuch ſeaſons for meditation, as you afford me. This viſit was greatly bleſſed, and produced one thing, which, as providence favors, I am now carrying into execution; it is my laſt teſtimony for Jeſus. What he is---how he feels---what he has attained---who has been long an experienced believer---And in his own views is near death, and quite prepared to meet his God.

I have kept it back for ſeveral years, that I might ſee and try, whether any thing new could be ſuggeſted on the ſubject from ſcripture, or from my own life. But I am ſatisfied with what I had written, and I am now reviſing my papers. I beg you would help me with your prayers, that I may keep the ark ſteady, and hold forth nothing but what will tend to eſtabliſh believers in their moſt holy faith.

I had a commiſſion for you for ſome of Mr. Adam's works---but I fear they are not to be had; prize what you have, and make much of your preſent ſett. If I can get you any, I will lay myſelf out for you. I believe the other books may be had.

Encloſed, to encourage you to pray for me, and for my preſent work, I ſend you a little tract (which you never ſaw before) printed by me, as a companion to an Earneſt Invitation, &c. as you ſee at the end. It is the only copy I have---pray lock it up ſafe, till called for. I ſold upwards of 50,000 of them. I intended to write till Mrs. R. ſent for my letter; I may not add any more---but that if you are not as happy at —— as God can make, it is not the fault of your true friend in Jeſus,

W. ROMAINE.

LETTER

LETTER XII.

March 5, 1788.

My dear Friend,

I AM in your debt for Jan. 1, 1788. It has never been out of my mind—but I really have too much buſineſs for my age and growing infirmities; yet whenever I think of leſſening my work, Luke ix. 62, frightens me, and I ſet out afreſh to get on, as my Lord ſhall help me. Our word for this year is preaching day and night to my inmoſt ſoul—I am "Looking to Jeſus" —a ſight that would do an angel good—and much more a ſinner; for his name is wonderful. There is none like him in heaven or earth. Conſider his nature—his eſſential glory—or his offices —his mediatorial glory—from what he ſaves us freely---and to what he brings us perfectly, even to life eternal: ſurely he is a matchleſs Jeſus. And he wants only to be known, that he may win our hearts, and we may admire and adore him. Why is not he then univerſally admired? If man had no failing in his faculties, he could not help falling in love with ſuch infinite beauty. But he is blind---yea, truly, he is dead. He has loſt not this or that thing, but the very ſpirit of life, and thereby all communion

with the ſpiritual world. He is actually dead in treſpaſſes and ſins. And, when the ſpirit of life that is in Chriſt Jeſus frees him from the law of ſin, and of death, then he receives ſpiritual ſenſes, and is able to ſee him by faith, who was before inviſible. His firſt look is generally for healing. He beholds the lamb that was ſlain, and finds peace through his cleanſing blood. The Spirit gives him to ſeal the teſtimony of the Father concerning the Son. He believes, and the more ſimply, the more virtue flows from Jeſus, to purify and to rejoice the heart. He believes on, reads the faithful word, hears it, prays over it, and the ſpirit applies it, making Jeſus ſtill more precious. Every freſh look to him, confirms the reality, and increaſes the bleſſedneſs of living by faith upon him: and thus daily communion with him nouriſhes ſpiritual life, and renders it more eaſy, and more delightful. Theſe were ſome of the outlines of our new year's ſermon---How we get eyes to ſee Jeſus---and how freſh ſights make our eyes ſtronger. The eye-ſalve of his word and Spirit, clear the mental organ, and enable it to behold more wonderful things, than Adam ſaw in paradiſe. May the proſpect brighten upon you; and the more beautiful it is, may he ſpeak to your heart and ſay, "All this is your's."

My friend---we proceeded thus. If this be your faith, now try it. The trial is God's way of

of improving it. Jeſus being the author, and the continuer of faith, he expects, that we look up to him conſtantly for our

1. Safety, as 1 Peter i. 5, " We are kept," &c.

2. Growth, being alive by him, we grow by cleaving to him, as the branch to the vine, Eph. iv. 15, " But *holding* the truth in love," &c.

3. All ſpiritual bleſſings flow from him, Eph. i. 3, " Bleſſed be," &c.

4. All temporal bleſſings, holy uſe of troubles, burdens, wants, ſickneſs, truſt as Iſai. xxvii. 1, 2, and they will be profitable; and health, and money, and lands, and all good things in life, ſhall be ſanctified by the word of God and prayer.

5. Come what may---Truſt on, look to Jeſus; and Rom. viii. 28, ſhall be infallible truth.

6. " But he may loſe ſight, and be blind for ever," 1 Cor. i. 7, 8, 9, cannot be broken. He ſhall ſee the king in his beauty.

7. " But he may fall and be loſt?" O no. Chriſt's prayer, John xvii, is as effectual as ever. Heb. ii. 13.

8. " But he muſt die." Well, a dying man, looking to Jeſus, may hear him ſay---" Fear not, I am with thee," Pſ. xxiii. 4. He has a good warrant to be comforted, as long as the breath is in his body---and then, " all theſe died in faith."

9. " O what

9. " O what will this man find, when he opens his eyes, and ſees Jeſus in his glory, the Lord the Spirit prepare us for that ſight---and keep us looking to Jeſus by faith, till we ſee him by ſenſe.

Thus I have fulfilled my promiſe. You have a little ſketch of the buſineſs of 1788. God make it proſper in your hands. Mr. M. has been here twice---he ſuffers---but profits---we had a great deal of converſation, and much to my profit. I cannot get him Adam's. " Weſley's at Southampton"---don't trouble yourſelf about them. I was a great horſeman, when young; and when riding through a village, it was not worth while to ſtop, though I had a long laſh whip, to ſtay and beat every curr, that came out. My dear brother, I hope will let them alone--- and preach Jeſus. My love to him, and to all the family.

Farewell, and pray for

W. R.

Love to all at Hanover Buildings---God proſper whatever they have in hand.

LETTER

LETTER XIII.

May 3, 1788.

My good Friend,

I AM fully ſatisfied, you do not forget the maſter nor his ſervant. I pleaſe myſelf with thinking, that you are living what I teach: and that our word for 1788, Looking to Jeſus, is realized at ——. I believe he has opened your eyes. You do ſee him—a true Jeſus, but not in all his glory. The object is too great for the eye of faith; and too bright when we come near it. But if you will humbly aſk for ſome of his eye ſalve, it will marvellouſly ſtrengthen the nerves, inſomuch that you may ſee him who is inviſible---enough of him to win all your affections. Such ſights bring applications. He is matchleſs beauty---and mine. He is all perfection, and I am perfect in him. The wonder of Heaven, and ſoon I ſhall ſee him face to face. This hope makes ſtudying the word, believing, growing up into him, very ſweet and improving. Every freſh view of his heavenly perſon begets ſome conformity to him, and wiſhes for more. So far I had written, when I found the glaſs muſt come: and I was not willing to ſend ſo much blank paper with it: therefore I kept it by me, till ſome favourable opportunity ſhould let me

go

go on with this Looking to Jeſus---to a real, a believed in, a precious Jeſus. So he is this May the 3d. I have been conſulting one, who was quite enraptured with his Lord's beauty---who had ſeen him in his glory, and he gave me great encouragement to proceed in this divine ſtudy: for he ſaid to me "After twenty three years "happy experience of what he is to me, beſides "the viſions and revelations which I had of him "in paradiſe, ſtill I know him but in part; yet "what I do know, has ſuch a powerful influence "upon my heart and life, that I am ſtill preſſing "forward, and I will, God helping me, until I "know, even as alſo I am known." O this was ſweet advice. You cannot think what good it did me; for I found my caſe, and the apoſtles' were much alike: I do, bleſſings on him, I do know My Jeſus, truly, and ſavingly; yet it is but little: I am not ſatisfied with my attainments: more, far more, remains to be known of this infinite object, and therefore it is not enjoyed: a ſenſe of this keeps alive a conſtant appetite for freſh diſcoveries: and this hungering and thirſting is not in vain. It is the vigor of ſpiritual life. In the kingdom of faith, the health of the ſoul is more ſeen in its deſires than in its enjoyments; for we have fleſh and blood, and they let us feel we are not at home. We have alſo many mighty and cunning enemies, who are always attacking and often robbing us of our ſenſible

ſible enjoyments; and yet faith can live and thrive amidſt all. It can break through every obſtacle that ſtands between it, and its beloved; truſting to what God has promiſed, and waiting patiently for his fulfilling it. If he hide his favourable countenance---yea, if he appear as an enemy, the believer truſts and is not afraid. Theſe are ſome of the workings of faith, by which its truth, its efficacy, and its bleſſedneſs, appear. May the witneſs for Jeſus keep them very ſtrong upon your heart! It is his office, while we are abſent from our deareſt friend, to preſerve longings after him in our ſouls---warm breathings (ſuch as Pſalm lxiii throughout) fervent deſires, not to be ſatisfied, till they get full enjoyment; and in this way, the Holy Sprit glorifies the Saviour. What he manifeſts to us creates ſuch an appetite for him, as only God-Jeſus himſelf in glory can fill. All the grace we now get out of his fulneſs, is but a whet of what we hope to get out of the ſame fulneſs in glory. Now this is living and thriving faith. The more I have, the better I am; and you too are better for my betterneſs. It makes me wiſh the beſt thing for you: although you do not always treat me as I could wiſh. You would do me a great favor to employ me more. You have a wedding in hand. I expected to be invited to it; not down to Southampton, but up to my Lord. His preſence I would have intreated, and he is as famous

mous now, as he was at Cana of Galilee, for turning cold water into generous wine. My love to them, and my prayers for them, that he may every day repeat the miracle at ——. God bleſs you all. And remember to pray for

W. R.

LETTER XIV.

June 12th, 1788.

My dear Friend,

YOUR laſt letter brought me down upon my knees.----Poor W. I feel for you. I pray you may have a right uſe of this viſitation. It can only be ſanctified by the ſpirit of God and prayer. May you meet it in faith, and improve it by patience. A child---a pleaſant child---of fair hopes---I have loſt ſuch an one; and I well remember it gave me occaſion to exerciſe all the grace I could get. I found an infinite fulneſs, and there is the ſame for you to go to. And now your children are growing up, they will make you very miſerable, or elſe they will compel you to be daily learning. Heb. iv. 16. Read it.

it. Meditate well upon it. Pray over it. It is a leſſon of conſtant practice. If your children live; if they proſper; if they get on in ſpiritual ſucceſs, as well as temporal; if they be ſick; if they ſhould die: all will try your faith, and make you feel, that your whole dependence for yourſelf and family is on the Lord who made heaven and earth. Whatever may be the event of W's complaint, we know not. But our Lord has taught us to live in ſubjection to his holy will, whatever he may pleaſe to ſend. Mr. T. you are not to learn this at your time of day, in theory; but how to practiſe it is the point; and therein moſt of us fail. We none of us carry our ſubjection ſo far, as he warrants us—his rule is "If any man be my diſciple, let him deny "himſelf, and take up his croſs and follow me." This carries the terms of diſcipleſhip very high. A man muſt deny all that he has and is, as a child of Adam—himſelf—as being under the law, under ſin, and under condemnation. No poſſible hope in himſelf. And then he takes up the croſs, which was the inſtrument of death, and to which the curſe of the broken law was annexed, and executed too, on Adam, and all his deſcendants. He pleads guilty; owns the ſentence juſt; carries about with him an abiding conviction, that he deſerves the curſe and death, due to ſin, as his wages. He puts the life of Adam, what he lives in the fleſh, upon the

the croſs, and henceforward lives by the faith of the Son of God—really dead to all hopes—except what Chriſt is to him. It is a great trial to have your ſon ſick: it will be a greater if God ſhould take him from you. But ſuch a trial does not come up to our Lord's meaning. We call every thing that goes contrary to our will, a croſs; but this is far ſhort of the matter. Chriſt's diſciple muſt not only deny the will of the fleſh, but himſelf; not only all truſt in the fleſh, but life itſelf. If he has come aright to Chriſt, he has come with a halter about his neck: Aye, and has it on ſtill—owning, that the croſs and curſe, due to ſin, are due to him. He ſubmits to the penalty; and, moreover, waits with faith and patience for the execution. It is thus the Spirit of God makes Chriſt his one hope—breaking off all connexion with Adam's world, and with the life we derive from Adam. He quickens us into Chriſt, and into Chriſt's world. This is a total reſignation; not only the will, but the whole man is crucified with Chriſt. The greateſt thing we have, life itſelf, is reſigned to him. And thus the diſciple is taught ſubmiſſion in all other things. It becomes eaſy then to ſay—aye, and to practiſe too—"Take away what thou pleaſeſt, Lord; "not my will, but thine be done!" Duties are all alike eaſy—trials all alike tolerable; when we meet them in the ſtrength of Chriſt; but when

we

we would do them, or bear any part of them ourſelves, then we find our perfect weakneſs. A diſciple feels his reſiſtance, and lays the burden upon Chriſt, who ſays to him, "I will ſuſtain thee." His almighty power fulfils his word. And through him, faith and patience do their perfect work. This is following Chriſt. May you at this time, and at all times, be one of his happy diſciples---denying yourſelf---taking up your croſs daily---and following the Lamb, whitherſoever he leads you.

It will not be unſeaſonable to remind you, that you cannot lay in a ſtock of grace, and thereby keep your heart in any preparation to ſubmit cheerfully to God's will, eſpecially when it is much contrary to your own. No paſt experience can enable you to bear a preſent trial. You muſt have freſh grace for the moment, as you breathe, Iſaiah, xxvii. 3. ſo is the ſpiritual life: it is not from yourſelf, any more than your animal life. We fetch both from without us. Your genial warmth is light in every part of ſolids and fluids, as electrical experiments demonſtrate. And it is the action of the air, by which you breathe, and move, and have your being. The life and livelineſs of your ſoul depend entirely on Chriſt, the light of life, and on the Holy Spirit, the breath of life; and you can only receive, and can only enjoy, theſe influences from Chriſt and the Spirit, as you are living

ing every moment by faith. This is the holy art of believing: by it a beggar is enriched---a ſinner pardoned---the weak ſtrong in the Lord---the miſerable bleſſed---the dying diſciple lives for ever. May you practiſe this holy art at ——, and become the happieſt believers in the iſland. W. has a friend in need to pray for the good effect of the waters. When you write, remember me to him and his companion. I charge you to pray for

W. R.

LETTER XV.

Auguſt 13, 1781.

My dear Friend,

I HAVE not been at all well, ſince I left you: a giddineſs follows me conſtantly, and ſometimes I am ready to fall. I am aware of the conſequences; and, thank God, I have nothing to fear, come what may. Nay, though it be a fair warning, that the houſe is growing ruinous; yet I have a proſpect of another building---a houſe of Immanuel's making---out of the reach of death and miſery.---Fit for Immanuel's land,

land, which is a country, far, far better than Paradiſe. It is made ſo to me, by free gift, the grant accepted by faith, and the earneſt of the Spirit enjoyed. In the grant is death---a covenant mercy---by which we receive all covenant bleſſings. And for all in hand and in promiſe, I am kept looking to Jeſus. I am afraid to ſay much of myſelf, leſt I ſhould fall into a miſtake, which I have often noticed and blamed in Mrs. Rowe, that ſhe talked too much in raptures, and ſhot too high, far above common chriſtians' heads. However, let him have his glory. He won the crown, let him wear it. Keep him in ſight in all his gifts---in all his graces---every thing will then go well. This is my old leſſon, and my new leſſon daily. Pray, I charge you to pray for

W. ROMAINE.

LETTER XVI.

BLACKFRIARS, *Nov.* 8. 1788.

FRIDAY morning, Nov. 7, 1788. I ſit down to write to my good friend W. T. intending to fill up this paper to-day, if I am able. I owe you for a very friendly note; the contents were all matter of praiſe.——How thankful

thankful ſhould you feel! How humbly ſhould you walk! under a ſenſe of ſuch mercies. And even for this, there is an ample proviſion made. Grace, from which all good comes, is ready to make you truly thankful, and to keep you humble; and if you uſe ever ſo much grace to increaſe humble thankfulneſs, yet always remember the character of our Jeſus, He giveth more grace.

I got no further yeſterday---called off by buſineſs, viſits, &c. Saturday morning. I am looking at that moſt bleſſed giver of more. He is like the ſun which is never weary of ſending out more light: nor is our ſun of ſending out more grace---freſh---always adding---more in quantity---more in quality---better and better---and the laſt the beſt---even eternal grace---the crown of all. Mr. T. I tell you a great ſecret; and it is all I have learnt in a very long experience. By putting this word to every thing, it makes a miraculous change: it really turns evil unto good. Miſery with grace can feel happy---pain is ſweet---gracious poverty makes rich---a weak believer, out of weakneſs, becomes ſtrong---weak in himſelf, therefore ſtrong in the grace that is in Chriſt Jeſus. Nay, no diſpenſation can hurt, where grace is exerciſed; indeed nothing can hurt, not even ſin itſelf: for where ſin abounded, grace did much more abound, &c. Rom. v. 20, 21. Read

theſe

theſe two verſes. and St. Paul's comment upon them, Epheſians, chap. i. and ii. and then tell me, whether the grace of our Jeſus ought not to have, and from me it ſhall have, conſtant uſe and employment, as long as I have any being. May you, and yours, do the ſame: and then you will find ſhowers of bleſſings coming down daily upon you.

All was good in your letter, except what related to Mrs. K. and even that, put grace to it, will alſo be good. Grace can extract much ſpiritual health out of bodily ſickneſs. I hope and pray ſhe may be better for her preſent complaint, and find under it grace ſufficient to make her ſay, from her heart, and her good man to join her, "Thy will be done!" But mind, this muſt be preſent grace, received moment after moment, out of the fulneſs of the God-man. We have no ſtock in hand: and when faith lives, as it ſhould do, it finds the benefit of receiving all, juſt as it is wanted, even freſh grace to thank Jeſus for his grace.

I had written a long letter to W. on his going abroad, but I did not ſend it. Mr. I. and I, cannot agree about the ſubject. I can live, by faith, under a ſpecial providence, and do as well, even for my health, in this ſmoky and dirty city, as they can do at Montpellier. Happier they cannot be. However, I wiſh them well; may they come home better in ſoul and

body. Your daughter is going to be married. She has my prayers. May it be such a connection as my Lord may approve, and then he will bless it. Mr. N. tells me much of your frequent visits, in which I truly rejoice. We have been alarmed at our good King's danger. To-day I hear the distemper has taken a favorable turn; and he is much better. Lord, preserve his precious life! Pray for him: speak to brother K. in public and in private to plead, like the poor widow. Mrs. R. is very hearty in her salutes to Mrs. T. as you know. I could not write from Reading, being quite taken up with visiting, and with preaching; and now I do write, what does it amount to, but only a cypher, unless you please to put some numbers to it: I trust you will, and believe me to be, not in word only, but in deed and in truth,

Your real and fast friend,

And faithful servant,

In the Lord Christ,

W. ROMAINE.

LETTER

LETTER XVII.

Dec. 20, 1788.

Mr. T.

MRS. K. is ſick; yet her ſickneſs is not unto death. O what a mercy that her ſoul is alive---to God---in Chriſt. United to him, ſhe is one with the fountain of life, and cannot be cut off: ſee John xi. 25, 26. Bleſſed are the dead who die in the Lord. May her partner, and all the family, knowing what it is to be in the Lord, when they ſorrow, yet ſorrow not as others who have no hope.

You ſeem to be much affected with the complexion of the times. So am I: and your ſupport is mine alſo. The Lord reigneth; the Lord Jeſus---and bleſſed are all they who put their truſt in him. His ſubjects have nothing to fear in the worſt of times: for their King is Almighty---Almighty to ſave them from all their ſins---Almighty to ſave them from all their miſeries---Almighty to give them all ſpiritual bleſſings---Yea, Almighty to command the bleſſing, even life for evermore. O what a King is this! O what ſubjects are theſe! Who is a God like unto thee, God Jeſus, who pardoneth rebels, and makeſt them kings and prieſts unto God,

and the Father; and then adviſeth them to ſit down with thee upon thy throne of glory. The Lord reigneth in his kingdom of grace, by his word, and by his Spirit, conquering rebels daily, and making them his willing ſubjects, till they be all brought ſafe to the kingdom of his glory. Now, what makes theſe bleſſed views of Jeſus, the King of kings, ſo quieting and comforting to my heart, is, that he is my King. This crowns all. He is my Almighty Saviour---my Bleſſer---my Keeper. His providence is over me for good, and he ſays to me, "Leſt any hurt thee, I will keep thee "night and day." And as to what concerns life and godlineſs, he ſays, "Caſt all thy care "upon me: for I care for thee." Jeſus, Lord, I believe thee---the government is upon thy ſhoulders---under thy protection I am ſafe and happy. I know thou canſt get thyſelf honor and renown in the darkeſt days, and the moſt ſtormy weather. Let the tempeſt rage ever ſo much, my pilot is Almighty. He ſays to the winds, "be ſtill," and to the waves, "ceaſe," and the ſtormy winds and waves fulfil his word.

Mr. T. here is my reſt. I uſe means, as well as you. I am at my prayers. But Jeſus is my only hope. The preſent proſpect may appear to you very dark---a black cloud gathering---you fear what may come, when it burſts in all its vengeance. My good Sir, this is the time for

for faith, to exercise it—Ay, to improve it. What of fair weather, and sunshining faith. How can one tell whether it be true or genuine? But to put to sea in our little boat, in the midst of a storm, the waves dashing over our heads, and threatening to swallow us up every moment: then to be able to say and feel---my Christ is with me in the boat, therefore I will trust and not be afraid. This is the proper working of the faith of God's elect. For thus the command runs, "Trust ye in Jehovah for ever---because in Jah, "Jehovah is everlasting strength." Let brother K. turn to his Hebrew Bible, and tell you, why I thus render the text.

I have been so much pleased with your thought, "the Lord reigneth," that if God spare life and health, I will preach upon it New Year's Day, and make it my watchword for the year 1789, giving the character of the person of the king---of the nature of his government, and what a peculiar sort of people his subjects are---saved, pardoned, justified, heirs of God, and joint heirs with Christ---how they live---and how they die---and how they live to die no more. Pray for me, that I may be so enabled to set forth his praises, that he may be glorified in me, and by me, then, and for ever.

W. ROMAINE.

LETTER

LETTER XVIII.

Jan. 10, 1789.

SATURDAY morning. It is ſo cold, I can ſcarce hold my pen, but I cannot help writing to you my preſent thoughts. Pardon failings, as it is written. "Have fervent love among "yourſelves, for this love ſhall cover the mul-"titude of offences." 1 Peter iv. 8. I expected daily to hear of Mrs. K. and I thank God for her. Bleſſed are the dead who die in the Lord: for they lived in him by his Spirit, the Spirit of life, who had given them faith to receive Chriſt, by which they were united to him, and had grown up as members under him their head---living upon him, as well as by him. O bleſſed life, for it is out of the reach of death, as Jeſus ſaid to Martha, "I am the reſurrection and "the life: he that believeth in me, although "he had been dead, yet ſhall be made alive; "and whoſoever liveth and believeth in me, "ſhall never die: believeſt thou this?" So ſays he to you: he ſpeaks what is as true to-day as it was then. Believe him, and dry up your tears. Mourn not as they do who have no ſuch hope. Mrs. K. was in the Lord. She is in him now. She is with him now. And like him

him---like that ſtandard of all perfection. Upon the ground of this faith, you ought to have a family meeting, and join in thankſgiving to our deareſt Jeſus, that he has vouchſafed to admit one of you to his preſence, and into his glory: and then to improve the providence in prayer, that God would make you all ready. You will ſoon follow her---ſooner than ſome of you think. Take warning. You have nothing to do here, that ſignifies any thing, but to prepare for death. God help you to live by faith, that the next of you, who goes after her, may be found in the Lord, and may live with him for ever.

Mrs. T.—We have been at prayers for you. The beſt thing we can do. I know well the tenderneſs of your heart, and how you have felt your preſent loſs. I believe you go for comfort, where I would have you. He, who has won your heart, is waiting to be gracious to you. He can ſupply with his preſence your ſiſter's abſence. Whatever good you had from her, was his gift, and now he takes it away, he can make up your temporal loſs abundantly by his ſpiritual bleſſings. May you live near to him, and make ſo much uſe of him at this time, that you may now find him a precious Jeſus: for, "Bleſſed "are all they who put their truſt in him." You know this well as a truth, but I wiſh you to feel its power. May you enjoy the preſence and the love of our matchleſs Jeſus, which is bleſſ-

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ednefs in the fupreme. May he whifper to your heart---" I have made your fifter as happy as " my almighty love can. Wait a little, and I " will do as much for you."

Mr. K.—I truft we have one Spirit, and feel as brethren for one another. I am fure I do for you. Where to go, and how to go for comfort, you know as well as I, even to the God of all comfort. He, and he alone can give it you at this time. We, your friends, can only pray that you may make good ufe of, and receive much profit from, your prefent difpenfation. You are fenfible, that wifdom to do this, muft come from above; and it is fuch a wifdom, as produces miraculous effects to this, as truly as in the day when James wrote Ch. i. 1, 2, 3, 4, 5, 6. *Probatum eft.*

Mifs K.—Weep not as thofe who have no hope. I am praying for grace to teach you fubmiffion to the will of our Lord. She was your mother, but remember---how fhe lived---how fhe died---and where fhe is now. Dry up your tears. You have work to do for the Lord. You are to fill up for a time your mother's place in the family. May my God give you grace, and prudence, and diligence, carefully to follow her fteps. I fhall not forget your brothers and fifters.

Mr. T.—I am to thank you for your information concerning your gueft. You have gladdened

dened my very heart with your good account of my old friend. May it prove better than you mention. I am ſure, that Chriſt, and Chriſt only, can make him truly and completely happy. All is vanity beſide. I wiſh he enjoyed what I have little of, and it would make me happier, if he had all I wiſh him.

You ſee I can ſcarce hold my pen. It is cold, very cold; but I do not murmur. Froſt, and ſnow, and ſtormy wind, fulfill his word; and in that word I truſt, let the weather be what it may. His will be done. Remember Blackfriars. Here live two of your friends.

Pray for them and theirs,

W. ROMAINE.

LETTER XIX.

April 27, 1789.

My good Friend,

HAVING the favor of ſeeing Sir Richard, I immediately thought of you; and although Monday is a day in which I am ſeldom fit for any ſort of attention, yet, this opportunity

tunity of telling you that brotherly love continues, makes me glad to ſit down and write as long as I am able. I congratulate you on our late national mercies, which all the people have felt---thoſe of the world in their way---and we in ours---in prayer, and in praiſe, bringing God into our joys, and looking up to him, that he would give us freſh reaſon to rejoice in his holy name. I believe you and I are in uniſon---and perhaps I may ſtrike an octave---the touching upon my joy may affect, and increaſe yours. Never was I more diſappointed, nor more agreeably, than on the 23d. I expected to be left alone, and to preach to ſtone walls; but behold, we had a full church, and a bleſſed congregation of ſerious worſhippers. Our ſubject was the 122d Pſalm, a ſhort paraphraſe on it, with reaſonable applications. As I take no notes, I can only give you ſome of the outlines. May they warm your heart as much as they did mine: for I had ſome of the prophet's joy, which he felt when he ſaid, "I was glad, when they "ſaid unto me, Let us go into the houſe of "the Lord." They were going up to Jeruſalem, as you know they did three times a year. It was a pleaſant occaſion to the true worſhippers, who had received the Holy Spirit, by whom they had living faith in Jeſus, and thereby believed and enjoyed the Father's love in him. They went up to the feſtivals to confirm and to

increaſe their joy; for they knew well, that the temple was the type of Chriſt's body, and all the public ſervices there had relation to him: when they ſaid, "Our feet ſhall ſtand within "thy gates, O Jeruſalem," they then felt that true joy and peace in believing, which any of us now feel in reading Rom. v. 1, 2; for the very word Jeruſalem, which means the inheritance of peace, led them to look up to him, who only is our peace, who only makes us heirs of God, and joint heirs with Chriſt: ſee Gal. iv. 22, to the end. Heb. xii. 22. Rev. xxi. throughout. And when they came to Jeruſalem, How did it add to their joy?---v. 3. All worſhipping in one place, one object, one faith, and one uniformity of rites and ſervices.---v. 4. When the tribes went up, even the tribes of the Lord, they had the ſame teſtimonies, i. e. ordinances, as we have, all referring directly to the Meſſiah---the temple, its veſſel, the holy place, the moſt holy, preached Chriſt as plainly as I can: for "they went "up to give thanks unto the name Jehovah:" he was a perſon---the name Jehovah, as Exod. xxiii. 21, Iſa. xxx. 27, that perſon who was to be God incarnate, Jehovah Jeſus, through whom prayer, praiſe, duties, all we do, is made acceptable, and through him only. In this faith, wherever a Jew was, when he prayed, he turned his face towards the temple, acknowledging

knowledging that the God, worſhipped at Jeruſalem, was his God. In this view, they might well rejoice when they went up with one heart, and one voice, to bleſs the name Jehovah: becauſe to him they aſcribe, as in v. 5, their civil, as well as religious, proſperity. Under him they enjoyed full ſecurity for life and property. A good government, according to the word of God, is a great mercy. This they enjoyed---they had a King ſitting on the throne of judgment, ruling in the fear of God. Senſible of their bleſſings, and thankful for them, they exhort one another: v. 6, " O pray for the peace " of Jeruſalem---our church and ſtate." They love Chriſt, who pray ſo; who feel for their brethren, and their proſperity, and who know and value the houſe of the Lord our God, they will be much in prayer for the continuance of theſe ineſtimable bleſſings.

Theſe meditations brought us home to England; and to enquire, whether we had not as much reaſon to rejoice to-day, as they ever had on any feſtival at Jeruſalem: we have the ſame religions, the ſame civil mercies, as they had---and we come behind them in nothing, unleſs we fail to-day, in our national praiſes: for our privileges are uncommonly great, and call for ſingular acknowledgments. We have religion in its purity---God's word in our hands---men ſent of God to open and to explain it, and they are owned

owned of him in their labors.---No where in the world is the goſpel in its truth, and in its power, as it is with us: O what rich incenſe of praiſe ſhould go up to the throne of grace from us this day! O what ſuperlative thankfulneſs do theſe favors of God require of Britiſh believers, of you, and me. The goſpel runs and is glorified, and yet the times are quiet. The government is on the ſide of our moſt holy faith. Our king, God bleſs him, is himſelf a defender of it. May he, by whom kings reign, look down upon him with a gracious eye this day. When he proſtrates himſelf before his God, may the great Angel of the covenant take his prayers, and praiſes, and perfume them with much of his heavenly incenſe. Lord God, ſpeak to his heart, and let him feel ſome of that joy and peace which ſurpaſs all underſtanding.

You can eaſily add what came in here, concerning the day. It was only to call upon the people to thank the Lord our God, and to give him the glory due unto his great name, for public mercies, family mercies, perſonal mercies. How high ought our praiſes to riſe? Sinners, as we are, helpleſs, unworthy; yea, unthankful, and unprofitable. O what a God have we to deal with, who loadeth ſuch creatures with ſuch benefits! What a mercy, that ſuch poor thanks, and theſe his own gifts of grace, ſhould be accepted at our hands. Holy Ghoſt

aſſiſt

aſſiſt us in our prayers---help our infirmities in our praiſes, and teach us, with increaſing gratitude, to adore the Son for his ſalvation, and to worſhip the Father for his love in Jeſus. To the eternal Three, be eternal praiſe.

What a ſcribble! But I could not ſtop. It was a glorious day---ever to be remembered in the annals of Britiſh hiſtory. Mr. K. got the lead—he will keep it. I have ſold great numbers of his ſermon, and ſhould have ſold the whole impreſſion, but for price "one ſhilling," that kept it out of many hands. My true love to your dear partner. My bleſſing on the whole family. Add to all good providences, what is really miraculous---Thurſday's crowds, Friday's exceeding the day before, and no body hurt. Glory be to him in the higheſt!

W. ROMAINE.

LETTER XX.

BLACKFRIARS, *Nov.* 11, 1789.

My dear Friend,

I SIT down as your monitor, to thank our phyſician that you all keep ſo well, and that I hear Mrs D. is a great deal better. If you would

would follow his receipts, all would mend. He preſcribes one ſimple remedy, and that infallibly cures all diſeaſes. Only believe. All that ever tried it, found its virtue never fail, no, not when life itſelf failed: the experience of every age has ſet its ſeal---*Probatum eſt.* And yet we have among us many pretenders to ſkill, who cry it down, as a quack noſtrum. Our learned doctors have ſhut it out of the new London and Birmingham diſpenſaries. And they treat us as rank enthuſiaſts, who try to keep it ſtill in practice. You know Sir, as well as I, what the great men of the day think of Jeſus Chriſt, and of his remedy: But their opinion does not hurt you, or me. We truſt to matter of fact. A wounded conſcience ſet at peace---a broken heart healed---a miſerable ſinner made happy---a dying ſinner rejoicing in the proſpect of death.---Millions of ſuch, who now ſee his face, and we, who now feel his virtue, are witneſſes of his almighty power, and that he ſtill ſaveth freely by grace through faith. To this truth I ſet my hand and ſeal, this eleventh day of November, A. D. 1789. It is all my ſalvation, and, God be thanked, it is all my deſire. You have my living and dying teſtimony in a volume of ſermons, which I have reviſed and juſt publiſhed. You will pleaſe to accept them as a token of brotherly love; and when you read them, may you feel real fellowſhip with your divine Jeſus,

Jeſus, as much, more if it pleaſe him, than he has moſt graciouſly vouchſafed unto me. Perhaps I may ſeem too warm, (a little enthuſiaſtic) in ſpeaking of this happineſs to ſome. Even believers are too apt to reſt in the truth: But is it not therefore received that it may produce its proper effects? Such as great joy and peace in believing? The unſearchable riches of Chriſt! What are they, if no body is to be enriched out of his treaſury? "Thine eyes ſhall ſee the king in his beauty"---Yes, I have had a glimpſe of him, and I long to ſee more of his matchleſs charms. He hath promiſed---"They ſhall hear my words, for they are ſweet"---Yes, Lord, I hear the joyful ſound, and it is heavenly melody in my ears. Thy name is as ointment poured forth---I feel its perfume, the ſmell of thine ointments is to me much better than all-ſpices. "Come taſte and ſee how gracious the Lord is." I have come, Lord, and thy fruit is indeed ſweet unto my taſte. "As many as touched him were made perfectly whole." Glory be to him who enables us ſtill to handle the word of life. Theſe are the five ſenſes of the ſpiritual man; and each of them finds in Chriſt the proper exerciſe of its faculty. The bodily ſenſes take in all the objects of nature: the ſpiritual ſenſes take in all the fulneſs of Chriſt; and in him they have their employment, and will have their happineſs for ever. The belief of this, and ſome enjoyment of it, makes

me wiſh that I myſelf, and you my chriſtian friends, may have our ſenſes more exerciſed in our own proper world, that we may get faſter hold of Chriſt, may find him more precious, and every day may be growing up into him, and that in all things.

You have great reaſon to pray for

W. R.

LETTER XXI.

My very good Friend,

YOU know our cuſtom—We begin the year always with a motto—Ours for 1790 is, "Truſt in him at all times"---A year of eſpecial faith—I would have it famous for believing—our bodies, and ſouls, and families, the church, the ſtate, at home, abroad, call for much truſt in our God. The word truſt means to lean upon any thing, which you think will ſupport you, and you will do it with more or leſs confidence, as you are perſuaded it is able to keep you from falling. This is a beautiful idea of faith, as it reſpects the word of God—our ground to lean upon. What has he ſaid in his promiſe of ſalvation, and what ſecurity have I in leaning upon it,

it, that I ſhall be a ſaved ſinner? You have the word of truth which cannot lie—the promiſe of a faithful God, who keepeth his promiſe for ever—his covenant, ſecured by the oath of the eternal three, and all theſe guaranteed by the name which the trinity have taken, namely to be Alehim, engaged upon oath to be on the ſide of his people, their ſworn allies, to defend them from all evil, and to give them all good in earth, and in heaven. Notwithſtanding the foundation of our faith is thus immutably laid, ſo as to render unbelief without excuſe; yet ſo it is, that they only believe to whom it is given. The Holy Spirit alone can convince of ſin, its guilt, its danger—how near the poor creature is to death, and hell; he makes the conviction felt and effectual, and the man is in earneſt to flee from the wrath to come. Then the divine warrant, and the command to believe gain credit, and the truth of the promiſe is received, and thereby the bleſſing in the promiſe comes to be enjoyed. He is made to ſee, that he has good ground to lean upon God's word; and he finds it ſafe truſting to ſuch evidence, and thereby he experiences—How bleſſed they are, who put their truſt in ſuch a God, as Pſalm ii. 12; becauſe there is great joy and peace in believing.

It may be done ſafely---it may be done happily, at all times--What more can be ſaid to recommend this leaning upon God's word? No caſe ſo deſperate

rate, of ſin or miſery, but the word reaches it with a promiſe, and faith mixed with the promiſe brings deliverance from all ſin, Rom. viii. 1, 2, 3, from all miſery--- if it continues, it does good, Rom. viii. 28, and in the beſt time, an happy iſſue, as Zech. xiii. 9. O what a bleſſing is there in this paſſage of Zechariah! You have been tried lately in this fire, and you will again, and ſoon. Read it over and over, digeſt it, you will find it a ſovereign cordial in an hour of need. God give you to ſee it in my light, and to get all the nouriſhment out of it of which it is full. Is it ſo then, that no guilt, no trouble, ſhould hinder a man from truſting in God; nay more, if theſe be the ſpecial times of truſting, let us conſider what encouragement we have to make this year famous for believing, come what may.

Firſt, for ſalvation, as verſe 7. Fallen man is under the law—under ſin, therefore dying and without any help or hope in himſelf; for there is ſalvation in no other than Jeſus Chriſt. But, whenever any one believes in Jeſus, he is ſaved freely by grace. The law no longer condemns—the lawgiver juſtifies. All iniquities are freely forgiven, and the peace of God rules (ſhould rule) in the conſcience always, and by all means. Death is changed into life, as John xi. 25, 26, even a life that cannot die.

Secondly. O what a glorious ſubject of rejoicing is here, called, verſe 7, glory---God, himſelf is our

ſalvation. Here faith may triumph all the year: a paraphraſe on Iſaiah, chap. xii, eſpecially on verſe 3, rendered well, but Mr. K. can tell you, that it is the fountain of ſalvation which cannot, like a well, be drawn dry.

As ſalvation is for ſinners, joy for the miſerable, ſo the next word, verſe 7, ſtrength, is ſuited to the weak. The weakeſt believer has an almighty arm to lean upon in every trial, trouble, or temptation: he cannot fall, unleſs his faith fails. A paraphraſe on that ſweet hymn, Iſaiah xxvi. 1, 2, &c. and on that bleſſed experience recorded 2 Cor. xii. 7, 8, 9, 10. Strong in faith, ſtrong in all. Thus, for all the poſſible events of the year, we have, as, verſe 7. God for our refuge, in the moſt deſperate caſe that can be. Our Jeſus is able to ſave to the uttermoſt: you may caſt ſafely all your ſins, and all your cares, upon God-Jeſus. His almighty power is with you, and for you. He ſaid once, and bleſſings on him, we find it true to this day—Fear not: I am thy ſhield, and thy exceeding great reward.—Who can tell the full meaning of this promiſe. However leaning upon it we may go with confidence through all the troubles of life, yea, through the valley of the ſhadow of death, and fear no evil.

O what a year would this be, if we could always bring theſe principles into practice, without doubt or wavering. For you ſee, that in all caſes,

caſes, in all times, we are commanded to truſt God in Chriſt; and in truſting we ſhall find, 1. Salvation. 2. The joys of it. And 3. The ſecurity of it, the Lord's ſtrength being our keeper, and our ſure refuge in life and death from all poſſible evil.

Theſe are ſome of our encouragements to ſet out in this new year with freſh ſpirits, that we may hold out, and go on from faith to faith. There is no temptation, enemy, danger, or corruption, which ſhould ſtop us. Nay, theſe are ſo many motives for depending on God's promiſed help; ſo that neither what we feel within, nor fear without, ſhould make us withdraw our confidence.

Then came the application. 1. To profeſſors, who have not faith. 2. To weak believers, who are ſo, becauſe they make not uſe of Chriſt's ſtrength; for under the teaching of his ſpirit, the weakeſt is the ſtrongeſt. And, 3. To ſound believers. The motives from this pſalm---a paraphraſe was given upon it---then deſiring them to read it at home, to get it off by heart, that in the ſhop, in the cloſet, in the exchange, wherever they were, or whatever they were doing, they might live by the faith of the ſon of God; ſo that it might be a moſt famous year for the increaſe of faith.

Thus I have given the outlines of the religious hiſtory of the year 1790---*Annus mirabilis.* May my character of it be fully verified at ——,

in

in your heart, in Mrs. T. in your children, and family---brother K. and his family, in his church, and in the heart and life of

W. R.

LETTER XXII.

May 3, 1790.

My Dear Friend,

I SIT down with pleaſure, to anſwer two letters. You load us with favors, which I acknowlege, in my way; with prayer, and praiſe. Every morning of my life, to theſe I have a monitor, who reminds me, whoſe honey it is, that ſweetens my tea. I ſtand up to beg the bleſſing of God, on the gifts, and on the giver. Mr. —— delivered into mine own hands Mrs. T.'s preſents---I had but ſhort time to talk with him, though he found me alone, and very much diſpoſed to converſe with him, of the very beſt things: he put it off, till we ſhould meet. Many thanks to my generous friend; but Mrs. Romaine is quite overcome with your kindneſs: ſhe ſays, I cannot put her feelings into proper words, nor expreſs to Mrs. T. the grateful ſentiments of her heart. So you bind us to you with

with the ſweet cords of love. I ſend you in return ſome of my good things, a word in ſeaſon ---which was our ſubject yeſterday---and, if the Lord pleaſe to rain and ſhine upon it, you will taſte ſome of the rich fruit of the tree of life, which groweth in the midſt of the paradiſe of God. The words were Pſ. lxv. 10, " Thou bleſſeſt the ſpringing thereof." He is ſpeaking of the beauty of this ſeaſon, when nature revives from the dark dead winter, and the graſs, and corn, and trees grow, and ſhoot forth. How verdant are the meadows---how flouriſhing the corn---what fair bloſſoms on the trees---promiſing us through God's bleſſing, a fruitful year? Are we only to look at this delightful ſcene, and is it all to end in admiration? O, no. A very important leſſon is held forth, and made quite ſenſible---Nature in this, as in all other things, preaches and confirms the doctrines of grace---not by compariſon or metaphor, but the God of nature ſo formed his works, that they ſhould be ſtanding records, outward and viſible ſigns, to give us true ideas of ſpiritual objects. In the preſent caſe, we have a fine ſpring ſeaſon: what is the cauſe of it? The earth itſelf is inert matter---acts only as acted upon. What puſhes forward the graſs, and corn, and trees? An unerring philoſopher gives this account, 2 Sam. xxiii. 4, " He, Chriſt, " ſhall be like the light of the morning, when the " ſun riſeth, even a morning without clouds, as the " tender

" tender graſs ſpringeth out of the earth, by clear " ſhining after rain." Here has been a fine ſhower, after it, the ſun riſes without a cloud, and this makes the graſs ſpring out of the earth: the clear ſhining thins, rarifies the rain, impels it into the tubes of the plant or tree, drives it along as ſap and nouriſhment: ſo all things grow. Look at Deut. xxxiii. 12, &c. which is a philoſophical deſcription of vegetation, " How the light puſhes forth the ſap, and makes all the precious fruits of the earth to ripen." This is the picture, created on purpoſe to give an idea of a ſpritual ſpring. Chriſt is the light---his ſpirit is the water of life---all men by nature are like winter, till Chriſt enlighten, and by his Spirit, revive them---He breaks up their fallow ground, and fits it for the ſeed, which is the word of God. When the ſower, who is the ſon of man, puts his Spirit into the ſeed, then it has life, it grows, it bears fruit, an hundred fold, even fruit unto life everlaſting. This anſwers a grand enquiry in the ſpiritual life---How ſhall I know that I have had a ſpring time, and that any of the good ſeed has been ſown in my heart? Anſwer, I feel I want it; my heart is fallow ground, and I wait on the ſower, as Deuteronomy xxxii. 2, " That he would put in the good ſeed, and give it the early, and the latter rain."

But how ſhall I know, that mine is really a true ſpring? By depending more on ſpiritual

influences: nothing grows in nature without rain and ſunſhine: ſo in grace, nothing grows without Chriſt and his Spirit. A conviction of this, will lead to the experience of Iſai. lviii. 11.

But I do not grow, as I could wiſh! it is a great growth to feel this—I want more ſhowers—O, what am I, when the influence of heaven is withdrawn—Then I feel my dependence. Then I ſee it good to wait for the ſhowers of heaven---Then I expect gentle rain, dropping, that it may ſoak in, and come down like dew, unfelt, unſeen, only in its bleſſed effects.

But how ſhall I be certain, that if I have a ſpring, I have the bleſſing of God upon it? Truly, thanks be to the ſon of man, I have got ſome of the harveſt—I bleſs him for fulfilling Hoſ. xiv. 5, 6, 7, 8. And I alſo rejoice in my God, the giver of my life, and of my livelineſs. Pſ. iv. 7, is my preſent ſtate, and that moſt beautiful ſpring mentioned Cant. ii. 10, 11, 12, 13, is what I am ſeeking and praying for. I wiſh I had room to give you my ideas of that ſublime deſcription—call upon me for it, if ever I ſee you, and I give it you under my hand, that you ſhall know all that I know of it. The ſeed ſown, growing, thriving, will ripen into a glorious harveſt—Great joy and peace in believing is the firſt fruits—O how ſhould they adore and worſhip him, who have the foretaſte of that eternal ſpring. It will be the ſame there as here, only more

more perfect, and more laſting. May the ſun ſhine and the clouds drop down their influence, upon Mr. and Mrs. ——, upon my dear John, upon every branch of your family, that we may all feel his life, his livelineſs, and our growth by him into life eternal.

I have read the letter over---I am quite diſpleaſed with myſelf---It is very unlike what I ſee in nature's ſpring---pardon it: and if it lead you to truſt leſs to yourſelf, and more to the influence of heaven: I ſhall be thankful for ſuch a poor eſſay. Next Sunday I ſhall be nearer to you, and ſhall preach the ſum of this letter in Reading, and hope to ſpend ſome time with my old friend, Mr. S. God bleſs you all,

And pray for

W. R.

LETTER XXIII.

My dear Friend,

HOW much I am indebted to you for ſo long a letter, I cannot ſay. I eſteem it highly, and you for it. Knowing your great hurry of buſineſs, I could not expect it. But you

you are good, and I am thankful. At preſent I am alſo buſy about my Bible; being ſuffered to live to read it over once more---two things have occurred to me in the preſent peruſal, in both which I am enabled to triumph---The one is a deeper diſcovery of the horrible ſtate I am in through ſin, ſo that as a child of Adam, I feel nothing in myſelf but the working of corruption---by, and under the law, dead to God, but all are alive to ſin---every faculty at work to bring it forth---the mind---the heart---the ſenſes---yea, the very imagination, in prayer diſturbing, diſtracting, quite lawleſs---I can do nothing but cry out, Rom. vii. 24. Reading verſe 25, I get my ſecond leſſon, and find employment for my Jeſus. A body of ſin and death, like mine, wants an almighty Saviour, and I am learning to put more honor upon his word and work daily. I find more need of him, than ever, and it is ſome true joy---that he is moſt exactly ſuited to my deſperate caſe: having no hope, but in his blood, not one ray, but in his righteouſneſs, no ſtrength, but in his arm, no happineſs, but out of his fulneſs; I am led even to triumph in what he is to me---I would lay myſelf at his feet, and would bleſs his dear name, that he is become all my ſalvation, and glory in him, that he is now all my deſire. It is the beſt reading that ever I had---Self was never ſo brought down, and ſo crucified daily---Nor did I ever ſee ſo much reaſon to magnify

magnify the perſon of God-Jeſus. In this ſpiritual crucifixion of ſelf and ſin---In this true growing up out of ſelf into Chriſt, may the holy Spirit teach you to profit daily.

Pray for yours,

In our common Lord,

W. R.

LETTER XXIV.

Nov. 10, 1790.

Mr. and Mrs. T.

THANKS---thanks for P—— mercies---for me and mine. I am told, it is a good thing to be giving of thanks: becauſe it is the right improvement of paſt mercies, and the beſt way to ſecure a rich ſupply for the future. It keeps the eye, where it ſhould be, fixed upon the fulneſs of Jeſus. He gave---he continues to give---and he will continue. All come from him. A mercy---the feeling it a mercy---and the praiſing him for it---this is grace for grace. It is his way, yea, his delight to give thus liberally, when he gets all the glory of his gifts. In this holy merchandiſe, you may be as rich as you will. My friends, he will withhold no favor from

from you, if you carry him back all his praiſe. Receiving his gifts, and thanking him for them, is the true ſpirit of the goſpel, and is the practical improvement of it both in earth and in heaven. This is my leſſon for the year 1790. I have juſt finiſhed another reading of my Bible, and as I told you, my profiting has been in a deeper diſcovery of the exceeding wickedneſs of ſin, and of mine own heart ſin, deceitful above all things, and deſperately wicked. If I had been only in the ſchool of Moſes to learn, I ſhould, with ſuch views of ſin, have hanged myſelf long ago; but in the ſchool of Chriſt, his ſpirit enables us to feel daily more of the myſtery of iniquity, that we may have occaſion to know more of, and to truſt more in, that offering of Jeſus, which perfecteth for ever. Thus things go quite right, when Chriſt is exalted---and ſelf is brought down and kept down. This ſeems to bring our religion into a very little compaſs; but the practice of this one doctrine is univerſal, reaching to all times of life, and to all things in life---Keeping us ever dependent on the Spirit of Chriſt to teach, and on his power to enable us, to live out of ſelf upon the fulneſs of God our Saviour. Mr. ——, He can make you a better ſcholar than I am---for which bleſſing, may my prayer be heard for you in the full ſenſe of the promiſe---" Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven."

I am

I am for peace, in the church, in the ſtate, in the family, in the conſcience, in life and death, peace everlaſting: all this Chriſt is to his people. Mrs. N. is ſtill alive, that's all; he is greatly ſupported. Pray for him. I am doing the ſame. Mr. John Thornton gone to heaven! O what a loſs to the earth: after taking a moſt affecting leave of all his children: The Rev. Mr. C. aſked him, "If he was happy"---"Yes," ſays he, "in Jeſus." O may our eyes never loſe ſight of him---ſtill looking to Jeſus till we ſee him face to face.

Pray for

W. R.

LETTER XXV.

Dear Friend,

I CAN only inform you by the bearer, that we are well. My Lord finds me conſtant work, and fits me for it. I am now praiſing him for letting me ſpeak of his moſt glorious name, five times this week; and am going at it again twice more. O! he is a good Lord to me, who does me the honor to employ me ſtill in the ſervice. What are moſt people good for at my time

time of life? Yet he gives me a tongue to recommend him to my fellow ſinners, and a heart to triumph in his ſalvation. My beſt preaching---my beſt praiſes, are gifts of his grace---Not unto me, but unto him be all the glory. Upon his imperial head there are many crowns, and, when I am hoping he has one for me, I am quite loſt in admiration of ſuch ſovereign and ſupreme mercy. Some of yours are this moment got above me, in a higher note of praiſe, but I ſhall ſoon come up with them, and I expect to ſee you join us, and ſing as loud as any of us the glories of Immanuel. I am ſure you have as much reaſon: the door of mercy will not be ſhut againſt Mrs. T. my God fit her, and all her's, for that moſt bleſſed meeting. I hope and pray that John will be a good boy, and brought to love our Saviour, that he may be where his brother and ſiſter are, in glory: tell him what that means.

H—— T——, Eſq. M. P. laid the plan of the encloſed--the execution by Mr. S. is by no means equal to the plan---What a pity ſuch a bright ſtar ſhould ſet, and ſo little notice taken of it.

W. ROMAINE.

LETTER

LETTER XXVI.

May, 5, 1792.

My dear Friend,

I THANK you for the good account you ſend me of my Doctor. I knew he would not fail you. Thanks be to him for bleſſing the means for Mrs. T.'s recovery. I hope for his farther help. He can ſtill do greater things; for he does nothing by halves: all his words and works are like himſelf, perfect. If he undertake, he will infallibly complete the cure. So we read of his patients, however deſperate their caſes, they were all made perfectly whole. His hand is not ſhortened. He can remove every ſpiritual diſeaſe, and reſtore preſent and eternal health. Such miracles are not ceaſed. More faith in him would multiply them in number---More faith would increaſe them in experience---More faith would then bring him more praiſe: for thus we read of an healed ſinner--- "Bleſs the Lord, O my ſoul, and all within me "bleſs his holy Name: bleſs the Lord, O my ſoul, "and forget not all his benefits: who forgiveth "all thine iniquities, who healeth all thy diſeaſes." By this ſpiritual health, he works a wonderful effect upon the body---It is better than any medicine---Not for keeping off diſeaſes, but for bringing

bringing in the ſupports of patience, and the comforts of faith; by which a man, even in bodily pain, can be kept happy in his ſoul; yea, ſo happy, as ſcarce to feel the pain, for the greatneſs of his inward joy: thus ſpeaks the word—" my brethren, count it all joy, when ye fall into divers trials"—And the noble army of martyrs confirmed the word, they met death rejoicing, that they were accounted worthy to ſuffer for their precious Jeſus. I want Mrs. T. to come from Bath perfectly cured, as well as he thinks proper in her body, but in the higheſt health, that can be, in her ſoul. She knows a good deal of his fame, but a great deal more remains to be known. He is not only a moſt wonderful phyſician for healing all the diſeaſes of ſin, but alſo for giving his patients every faculty, which can fit them to receive, and to enjoy, the bleſſings of ſpiritual health. O what a Jeſus—what a Jeſus—He creates ears to hear the words of eternal life—Eyes to ſee the king in his beauty, and to be enamoured with his matchleſs charms: and then to taſte and ſee, what a moſt ſweet Jeſus he is—O what a fragrancy! when the goſpel recommends his love, and the Spirit makes his name like the ſweeteſt ointment poured forth, then the believer can, with his hands, handle the word of life—he hears, and ſees, and taſtes, and ſmells, and feels, that his beloved is infinitely more than all other be-

loveds. Thus he gives ſpiritual ſenſes, and ſpiritual enjoyments to the inward man, and come what may to the outward, he maintains joy and peace in believing, which the world cannot take away. O that you and Mrs. T. may go away from Bath, admiring and adoring his wonder working love, healed in body, healed in ſoul, happy in both. You never, never can truſt him enough, nor praiſe him as he deſerves. His name alone is excellent, and his praiſe above heaven and earth. May he become dearer to you every day: ſo he will, if you uſe him more. Let him be your companion in your journey. Take him to ——. Make much of him—be intimate with him in your own room. Go not to W. without him. Do nothing without him. Living by faith upon him at all times, and for all things, whatever you take in hand, ſhall proſper. He will bleſs your ſubſtance, your table, your children, your bed, your ſervants: he will load you with his benefits: and he will do you good all the days of your life: and when they come to an end, he will give you to depart in peace. After that, he will do greater things than I can tell you. My prayers, my letters, my life, are directed to him, that he would vouchſafe to make me any way inſtrumental in recommending him to you; that you, and Mrs. T. brother K. and all his, and yours, may grow in grace, and in the knowledge and love of our

deareſt

deareſt Jeſus. So prays my partner, who is rather better; thanks be to our adorable phyſician. I am happy in believing that you have a brotherly remembrance of

W. ROMAINE.

LETTER XXVII.

Nov. 14, 1792.

My good Friend,

YOU will receive from Mr. M. a parcel,

1. Containing 100 of pamphlets, on the baptiſts, which I have for two-pence a piece---at which price you may have as many more as you pleaſe, till the new edition be printed.

2. Horæ Solitariæ, two volumes.

3. A parcel from me, in which are the three keys---a volume, on the book of nature.

The experience of Mrs. G. And

The experience of M.'s daughter.

He has not the Chriſtian Parent bound, but will ſoon ſend you a quarter of an hundred, at one ſhilling and nine-pence. I have alſo encloſed a little ode of Dr. Horne's, made ſeveral years ago---it is very pretty, and very ſeaſonable---and

the two laſt ſtanzas carry ſuch a ſweet leſſon with them, that I have often made uſe of them in the pulpit, at this ſeaſon.

I am very thankful for your account of brother K.'s ſermon. There is great need of ſuch ſound doctrine, and alſo of much prayer to our God, that he would be pleaſed to bleſs it: for the times are very feveriſh; but he can, and he only can, cool and quiet the inflamed ſpirits; and he only can keep us from the infection. I am therefore of his party, and of no other: and though we be but a little army, yet we ſhall prove in the end the ſtrongeſt ſide: yea, come what may upon this diſtracted world, he will keep us ſafe from all evil. The perſuaſion of this makes us love him---gives us a zeal for his glory---and a holy ſympathy with believers, and for unbelievers. In all which, I have received great confirmation from Ezekiel ix. in which, I find a fixt purpoſe to deſtroy the city, for the abominations committed by prieſts and people--- The execution is ordered, and the deſtroyers have their commiſſion; but they are not ſuffered to act, till the Lord Chriſt ſets his mark upon his own people, of whom not one was to be hurt. They were his ſealed---his ſpirit had ſet on them the ſeal, and faith received the impreſſion. Their character as believers is beautifully drawn, v. 4. They were humbled, and mourning for unhumbled ſinners, and crying

and

and praying to the Lord for mercy, for themſelves, and for a guilty land. In their number may I be found---and herein exerciſing my whole ſyſtem of chriſtian politics---grieved for my Lord's glory---grieved for thoſe who rob him of it, and praying earneſtly to him, that he would grant them repentance unto life---bleſſing at the ſame time his dear name for the diſtinguiſhing mark of his love, that he has enabled me to ſet to my ſeal that God is true. O my friend, we are as bad, as ripe for deſtruction, as Jeruſalem was; we have great reaſon to mourn before the Lord, and to pray, that he would ſpare this guilty land. Whatever he is going to do with us in the way of judgment, I know not; but I have infinite reaſon to thank him, that the deſtroying angel cannot hurt one, on whom is the mark. I verily believe, without doubting, that he has ſealed you alſo for his own; and I can ſee the impreſſion very legible on Mrs. T. May the Spirit who made it, render it every day more plain and more practical—eſpecially by the bleſſed fruits mentioned verſe 4, of the holy mourners: that they may abound in a great harveſt at ——, is the hearty prayer of

W. ROMAINE.

LETTER

LETTER XXVIII.

Nov. 27, 1792.

My good Friend,

I AM ſtill hard at work, hoping to get my book done, before my life be, that I may leave my dying teſtimony for my Jeſus. I find in him a ſweet reſt, while theſe ſtorms and hurricanes are frightening my poor neighbours; and I ſing the 46th Pſalm with melody in my heart, giving him the glory due unto his dear name.

Pray for

W. ROMAINE.

LETTER XXIX.

Dec. 1, 1792.

My dear Friend,

——— SO much for this affair: now for another; in which more than you and me are concerned—I fear children yet unborn. It is the evil, infinite evil, everlaſting evil of ſin; on which

which all the charges are to be laid of national, public, family, and perſonal ſuffering. God is angry at nothing but ſin: his wrath againſt it is revealed from heaven, all ſin, my ſin. It is charged upon me; and I have fled to the city of refuge—ſheltered by the ſprinkled blood, and by the mighty arm of my Jeſus. When I live moſt upon him, he teaches me the true humbling of heart, for myſelf; and ſeeing from what he has ſaved me, my bowels melt over the ſins and ſufferings of others. Then he makes me plead with him for my fellow ſinners, and very thankful, more than I am, or can be, for myſelf. This is the only concern I have with the times. He is ruling by his providence, puniſhing ſin, and warning ſinners to take heed now he has his iron rod in his hand. O ſpare Great Britain. Lord ſpare us, and give not thine heritage over to confuſion. I have a long catalogue of national ſins to pray over; as long as the prophet had, Ezek. ix. and I hope with ſome of his faith. I told you before---what a great honor it is to be among thoſe holy mourners, on whom God had ſet his mark. For they were not to be touched by the deſtroyer. How precious is that chapter to me, in theſe times. What full ſecurity does it give believers, that God will take ſpecial care of them, whatever deſtruction he may ſend upon unbelievers. I pray him to ſet his mark upon you, that is faith. That when men's hearts are failing

failing them for fear, and for looking after thoſe things which are coming upon the earth, you may not be afraid of any evil tidings, but your heart may be eſtabliſhed, truſting in the Lord. The God of peace grant you peace always, and by all means:

So prays,

Moſt cordially,

W. ROMAINE.

LETTER XXX.

Feb. 2, 1793.

My Friend Mr. T.

Mr. N. told me you was expected in town; but I hear nothing of your arrival, and therefore I ſend my meſſenger to enquire---How you all do. Buſy you are, I know, and to ſome purpoſe. As far as I can help you on, that this great hurry may not ſtop you, either in the ſeeking, or in the enjoying of the beſt of things, I am in my watch tower, looking up to the keeper of Iſrael, for you and yours: for the public proſperity; for our king; and above all, that our

our Lord would be pleaſed to revive his work in our land and day. This is much upon my heart, and keeps me watchful and waiting for what the Lord will anſwer. As his interpreter, reading his will in his preſent diſpenſations, I am to plead in his name for ſinners, and to give them warning. He is angry at nothing but ſin, and his anger has broke out. His arm is lifted up to ſtrike, and his glittering ſword has given a fearful blow, as you may read, Ezek. xxi. from v. 8 to 18; and yet it has more to ſlay before it be put up into the ſcabbard. No repentance yet, no turning to him who ſmiteth them. I ſee daily greater neceſſity for keeping in my watch tower. As it is my office to be found waiting upon God, humbled for my own ſins, and praying and pleading for thoſe who cannot read his preſent judgments againſt ſin, and againſt the greateſt of all ſins---unbelief. In times, as bad as the preſent, Habakkuk prayed, and kept on praying in his watch tower, until he got a gracious hearing, and a favorable anſwer. A good example for all who follow the ſteps of his faith, humbling themſelves before God for ſin, they will find his mercy for themſelves, and it may be ſuch a gracious anſwer as he obtained. This is my preſent office---in which I am now waiting---in which I hope to meet you often---as a chriſtian---a miniſter---a ſubject. I go no further in politics, than to be found in that bleſſed exerciſe

of

of the prayer of faith, deſcribed in Pſalm cxxii. paraphraſed from beginning to end, in our ſermon, Jan. 30, when one of my pariſh left thirty ſhillings for the miniſter to recommend "brotherly love and charity," a far better ſubject, than Whig or Tory.

I am, at preſent, pretty well. So well as to preach Sunday laſt twice, Tueſday, Wedneſday, Thurſday, and hope to be at it twice to-morrow. Tell Mr. K. of my watch-tower: and pray him to preach, with earneſtneſs and perſeverance. I will give him a text ſeaſonable always, but now more ſo. Three ſundays have I been upon it, Iſaiah lix, three laſt verſes. May he be made very ſucceſsful in ſtopping the deluge of ſin and unbelief, more than I have been.

Pray for your obliged friend,

And ſervant in the Lord,

W. ROMAINE.

LETTER

LETTER XXXI.

May 17, 1793.

Mr. T.

I MAY be aſhamed of myſelf. A man of your great buſineſs, and preſent hurry, anſwered me within two or three days: and your letter has lain by me as many weeks. But if I forget to write, I do not forget to pray. It is my privilege, and my happineſs, to have you on my mind, and in my heart---you—and yours. I am ſtill in my watch-tower, looking out for the diſcovery of the Lord's mind and will in his preſent diſpenſations. Indeed they are alarming---to me more ſo: becauſe they do not alarm. The public is ſtill thoughtleſs and ſecure; as if no ſtorm was abroad, and no danger near them: though, for certain, ſome of the heavieſt judgments of God are in the earth, calling aloud for repentance. And the profeſſing few, with whom I converſe, are not humbled, and pleading earneſtly with God for mercy, as the neceſſity of the times require. And truly it is my own grief, that I do not grieve as I ought to do, for the affliction of Joſeph. Great diſtreſſes call for great compaſſion. We ought to feel very tenderly for the ſufferers in theſe wars---to relieve

relieve where we can---and where we cannot, to make our conſtant requeſts known to God for them. I lament before him, that I have not ſo much as I could wiſh of that chriſtian ſympathy, which the members ought to have for one another. However, this feeling does me good: for it keeps me in my watch-tower, ſtill waiting upon God, in the prayer of faith: and becauſe I cannot ſee the appointed time for the end of the viſion, I therefore cannot get off my knees. Things grow darker and darker. The way of providence is ſtill in the deep. What he is doing, we ſee---but his motives, and his ends, are out of my ſight. How his own glory—how his people's good---how his churches increaſe---are to be brought about and promoted by theſe wars, and this diſtreſs of nations---muſt be left to him to unravel. I am forced, which ever way I look, ſtill to be humbled in prayer, in which I hope to be inſtant, and without ceaſing, as long as theſe troubles continue: and it is not unlikely but they may continue as long as I live: for I have got far, many years, beyond the age of man, and am waiting for the fulfilling of Gen. xxv. 8.

W ROMAINE.

LETTER XXXII.

March 20, 1794.

My dear Sir,

THERE was certainly ſomething of intrinſic value, which made the widow's mite more than a pound. Some of that magnifying virtue, I verily believe, accompanied your late letter, and the preſent of wine, which came ſafe. God be praiſed, that brotherly love continues. May it increaſe and abound yet more and more. If my prayer be heard, you will feel my Lord nearer and nearer to you, and he himſelf will ſpeak to your heart---" fear not---I am thy ſhield, " and thy exceeding great reward." This will be a perfect antidote againſt devils as well as French. Fear them not. Why will not brother K. give us the pleaſure of ſeeing his diſcourſe? My love to him, and try for me once more, what you can do.

I preached two ſermons on the 2 Chron. xxix. The firſt was a preparation for the faſt, on the firſt four verſes on the Tueſday Feb. 25. The occaſion in Jehoſhaphat's time was nearly the ſame as ours. We are called upon to make uſe of the ſame means: and have, from his example, encouragement to hope, through the favor and bleſſing of God, the

the ſame ſucceſs. Not for our faſting---no, no,---nor for our real humiliation. This is not our act and deed, for it is a gift of the Spirit, his ſpecial gift---to know ourſelves---to feel what we are as ſinners---what we deſerve for ſin---and being ſaved ſinners, to be enabled to give grace all its glory. This is the experience which goes before, and in, a faſt. It is God's preparation---the genuine working of faith: ſo that the buſineſs of the day lies upon believers, whom God has humbled under his mighty hand---who for themſelves, and for other unhumbled ſinners, are warranted to ſeek the Lord, and to plead with him, as Jehoſhaphat and his people did—and they prevailed: ſo may we.

Then we came to the faſt day, conſidering the other part of the hiſtory, from verſe 5 to the 14th, their behaviour on that day, and ours on this day. All of us, who are in our right mind, do as they did. A goodly company of penitent ſinners are proſtrate at one and the ſame time before our God. Our petition is for mercy, and help. Looking at our enemies, and at our dangers, we uſe means, but we do not truſt in our fleets or armies---our help is in the name of the Lord our God, as verſes 12, 13.

Read what follows---and repent, and pray, and hope on. Their faſt day was turned into a feſtival. So was ours. We joined in thanks for paſt, for preſent mercies, ſo often beſtowed

upon this favored land: and from his loving kindneſs in Jeſus, and for the glory of his own great name, we begged for the continuance of them. And though the 28th of February be over---yet the faſt is not. I am ſtill keeping it daily on my knees, not ſo much in praying againſt the French, poor things, as againſt ſin, mine own, the nation's ſin---infidelity---with all its infernal fruits---imploring for mercy's ſake---that God, our God, would not ſuffer iniquity to be our ruin. And for my own part, I am rejoicing; comparing the word and the providences of God together, I fear no evil---chaſtiſements may come, but they ſhall be for correction, and not deſtruction.

W. ROMAINE.

LETTER XXXIII.

January 8, 1795.

My dear Friend,

IN a long life, fifty-nine years preaching, I was never laid by ſo much as this winter, with a ſevere cough, which is better, but I cannot expect it to be cured while this ſevere weather continues, if then. But all his dealings with me

me are well. His goodneſs and mercy have followed me all the days of my life, and I give him full credit, that he will not leave nor forſake me in this laſt ſtage of my journey. You may read his dealings with me, in time paſt, in the *Life of Faith*, and then in the *Walk of Faith*. And now my preſent experience in the *Triumph of Faith*.

May my God be with you, according to our motto for 1795. It was "God with us." You will meditate on it: and it is full of marrow: if you can come at it, you will find, that, whatever you take in hand this year, God will make it to proſper.

So prays,

W. ROMAINE.

LETTER XXXIV.

March 6, 1795.

Mr. and Mrs. T.

YOU are one, therefore I put you together in my letter of thanks, for a very kind and friendly acknowledgment in your laſt, for the preſent of the *Triumph of Faith*. I wiſh I could give

give you the grace, as well as the book: but it is an ineſtimable gift, and in better hands than mine. One is the author and the finiſher, and with him I am pleading for the increaſe of faith in both your hearts. The more he gives you, your appetite will increaſe, and you will wait in the means of his appointing for daily growth. With this waiting faith, I hope I am getting on: and, as I am nearer every moment to the end of my faith, I thank my God, that he vouchſafes me very comfortable and believing views of what lies before me: and I doubt not, but he will make me a dying witneſs for Jeſus, and his love. Do not ceaſe to recommend me to his mercy, as I truſt he will enable me to plead for you to the laſt.

I have received a very obliging letter from brother K. for which I own myſelf indebted to him; and am repaying him as faſt as I can, with my prayers, both for himſelf, and for his congregation. If he has good times in his pulpit work, and ſinners hear and repent; and if his church members grow in number and grace, I am helping him as my Lord enables me: and with him I am more earneſt, becauſe we live now in troubleſome times, when a refuge from the ſtorm, and a ſure covert from danger, ſhould be much ſought after, and highly valued.

My love particularly to Mrs. T and I hope ſhe has ſome of the experience, as well as the

knowledge of the great doctrines, in which the chriſtian triumphs. Becauſe of her ſtomach's ſake, and her often infirmities, I wiſh her Spirits may be kept up by the reviving cordials of the goſpel, and ſhe may never want joy, great joy and peace in believing.

My God be with you, a very precious Jeſus to parents, children, Miſs H. K. &c. &c.

So prays,

W. ROMAINE.

The following Letters to W. T. Eſq. have been received ſince the former Collection were prepared for the Preſs.

LETTER XXXV.

Dec. 13, 1782.

My good Friend,

I HAVE read in a certain book—"As cold water to a thirſty ſoul, ſo is good "news from a far country." You know this is the goſpel. Many, thank God, very many times

times it has been good news to you and me. And while the bleſſed ſound is joyful in our hearts, it makes all other good news better. So it improved your letter. I received it as one of my covenant bleſſings. You have your thanks; and God has had his. I am certain you will not be offended that he had the firſt and beſt. The contents of the letter were alſo every one of them cordials—"As a cup of cold "water to a thirſty ſoul." What ſtruck me firſt, was your noble collection*. Indeed it was great, in itſelf valuable, but more ſo from the motive: I believe Mr. ——— gives, and teaches to give from faith. Chriſtian charity ſprings from Chriſt received—works by Chriſt's grace—expects acceptance through Chriſt's interceſſion, and done ever ſo much, or ever ſo well, refers all to Chriſt's glory. So again I come to my point. The good miniſter and the good congregation have my warmeſt thanks, but to the Lord Chriſt be all their praiſe. Pleaſe to communicate this to Mr. K. and farther inform him, how much he and his congregation are laid in my heart ſince I have fully diſcovered the preſent ſtate of———. O what deplorable blindneſs is there in miniſters and people! What a fearful oppoſition are they carrying on againſt the Lord and his Chriſt! What have I told

* For the Bible Society.

them, what had Mr. —— to tell them, but of the Almighty power; of the infinite wifdom as influenced by the fovereign love of God-Jefus, to fave all that come to him; to fave them from all their fins, and from all their miferies, and alfo to give them all poffible good in earth and in heaven? This is the kindeft meffage of the gofpel, and it is fweetly recommended by putting the finner into the prefent enjoyment of falvation, as the fure earneft of eternal enjoyment. Mr. —— fays, This fhall not be preached in my pulpit, becaufe my congregation are offended at it. Lord God open their eyes! In this view Mr. —— you fee the important ftand which your brother ought to make. The good news fhall not be fuffered to be proclaimed in churches. Not even Mr. —— among his friends and relations, fhall enter the pulpit. In fuch circumftances furely very much depends upon Mr. ——. How earneft fhould he be in his work! How faithful in preaching! How careful in his walk! How fervent in clofet prayer! How conftantly dependent on Chrift for the fuccefs of his miniftry! May the Spirit of the living God keep him—his eye fingle—his heart chafte—his whole foul engaged in magnifying the perfon and the work of God our Saviour. I fhall be often remembering him and you when I am at court. The King of Kings is extremely gracious to me, and admits me into his prefence,

and ſometimes into his cabinet: when he vouchſafes me ſuch a favorable audience, I will not fail to preſent a petition for poor S. Let me recommend it to you to do the ſame at your prayer meetings. God bleſs them, and be much with you in that hour. May your pleadings for your ignorant neighbours bring down both on them, and on you, ſhowers of bleſſings.

Your letter was like the aforeſaid cordial, becauſe it brought a welcome account of your family. We had been often ſaying, I wonder we do not hear from ———. What can be the matter! I am afraid they are not all well. At laſt comes good news from your family and friends, for which I am very thankful. My bleſſed maſter is very kind in taking care of you. He has followed you with loving kindneſs all your days. And I pray him, I doubt not but he will, keep you to the end. I had another ſubject of thankfulneſs from your letters, they came juſt time enough to inform me of opening the brewhouſe; I was preſent on the occaſion, and I am a witneſs it was conſecrated in form. The trade thereof was dedicated to the Lord, and I truſt he will have the whole management of it. Pleaſe to tell---that I ſhall continue my fervent prayers for their ſucceſs. I hope our God will bleſs them in better things than theſe, and will give them the upper as well as the

the nether ſprings: and then, my joy concerning them will be full.

When you have read thus far, you will begin to think, that I write in good ſpirits—and yet I am under the rod, and it is a very ſharp one. Mrs. —— called on Tueſday, and my wife could not ſee her; indeed ſhe has ſeen nobody ſince we heard the melancholy news of my ſon's death. It has been to us both a very heavy affliction. He was cut off by a violent flux at Trincomale in the iſland of Ceylon. I feel as a parent; I am not a ſtone: but grace has got the better of nature. God ſupports. God comforts. I have a will of mine own; and by it I would have gladly kept my ſon; for he was a ſweet youth. But I can, from my heart, ſay, "Not my will Lord, but thine be done," whereby I have the advantage of finding that my faith being put into the furnace is true gold. It is, glory be to grace, proved, and improved. When I firſt ſaw the letter which brought us the account, I knew the general's ſeal to it, and fearing the contents, I looked up for the preſence, and for the ſupport of my good Maſter, and my old Friend; and he anſwered me in the words of a great Believer, "The Lord gave, and the "Lord hath taken away." He has a right to do what he will with his own, then he enabled me to reply, "Bleſſed be the name of the "Lord," and I do praiſe him for giving me

ſome

ſome of Job's reſignation, that I could uſe his words with the ſame ſpirit. My poor wife has exquiſite feelings on this occaſion. She wiſhes not to murmur, nor to diſpleaſe our good Lord by any hard thoughts of him. But the tenderneſs of the parent, and to a child who never offended her in his life, occaſions riſings of grief. The Spirit is willing to kiſs the rod, but the fleſh is weak. In the main, ſhe behaves as I could wiſh. Her faith is ſupported. Her mind grows quiet and calm. And I doubt not but God will ſoon bring in his comforts, as well as ſupports. Pray for us that we may both profit by our loſs.

Again and again I beſeech you to pray for

W. ROMAINE,

And Family.

LETTER XXXVI.

READING, *July*. 30, 1783.

My very dear Friend,

GRACE with you---and with yours. I very agreeably met with your ſon in Cheapſide. It was a ſhort viſit, although ſweet. He

He gave me a good account of you, and of Mrs. T. with her offspring: from whence I got freſh matter of thankfulneſs to my bountiful maſter. He is good, and doeth good. I never think of you without praiſing him. His favors to you, and to your children, are ſingular---Such as he only can give, and ſuch as even he gives to none but his peculiar. Whenever I look at you, it is with gratitude to him. I have only to wiſh, that he may keep you humble, and you may never rob him of the glory of his diſtinguiſhing mercies: and then he giveth more grace. Indeed, he will deny you nothing, if you return him all his praiſe. I am on a preaching party at Reading, and next Sunday at Wallingford; from whence we go for ſome days, to Mr. S.'s at Heckfield, near Baſingſtoke---from thence to my ſiſter Owen's, at Tiverton. Aug. 30, at Mr. Ireland's, Briſſington, near Briſtol: where I am engaged to do duty all the month of September. Whenever we turn homeward in October, Southampton lies in our way; and if it did not, I would take ſome pains to tell you in perſon, how much I am bound to love you, and to bleſs you. I only write this ſhort note, in anſwer to your kind enquiry, when it was likely you might ſee us. Tell my dear brother K. that an old friend of mine had given him very particular directions in every point relating to his miniſtry. When he and I meet, we may

ſtrengthen

ſtrengthen one another's hands by reading his epiſtles together. My love to his wife. Will you remember me to Mrs. T. your mother. I have her upon my heart. May my father be a father to your children---My God their God. And then, but not till then, they will have enough.

LETTER XXXVII.

BATH, *Sept.* 22, 1783.

My dear Friend,

OUR good Lord would not have you not to feel for your loſs—but to mourn as one that hath hope. We cannot doubt but your mother is with the Lord. And though ſhe had a legal heart to ſtruggle with, and had legal connections, which cheriſhed a ſort of ſtaggering at the promiſes, yet ſhe was in Chriſt. All is ſafe in his hand. I have heard her again and again commit herſelf into his keeping: and I am a witneſs, that her confidence was placed on the right object, on which God himſelf had commanded her to reſt her ſoul. Sorrow not, therefore, ſo much for her, as to hinder your gratitude to God for his ſpecial kindneſs to her living and dying. You have loſt a mother, a good mother, and

and I have loſt a friend; but neither you nor I would wiſh her back again. Bleſſed be God, we are following her—very faſt I am—Bleſſed be his holy name, he ſupported her faith to the laſt—ſo he will ours. Let us improve this providence, as much as we can, to be always ready---that living and dying we may be the Lords.

I write this from Bath, in our way to Bradford: then for a few days to Frome---from thence to Weſtgate---the day is uncertain; it may be Oct. 4, if not, it will certainly be the 6th or 7th. God give us an happy meeting. May he bleſs you with much of his gracious preſence in theſe trying ſeaſons. I feel much, and pray much for Mrs. T. The Lord give her his ſupports and comforts. My chriſtian love to brother K. and family---to Walter, Sam, &c. &c. friend Wingrove's love to you all, with Mrs. R. and

W. ROMAINE's.

Our kindeſt love to Mr. and Mrs. Cadogan. I hope he is ſuffered in public to extoll the praiſes of our Jeſus, and to let me hear them.

LETTER

LETTER XXXVIII.

Jan. 21, 1784.

Mr. T.

I AM forced---but it is a willing violence---to be Mrs. R.'s ſecretary. And having a cover to you, I thought it beſt to incloſe hers, and to take the opportunity of addreſſing two or three lines to yourſelf. You are in my debt; but I don't ſtand upon that. Much of our Lord's love ſaves us from that trafficking ſpirit, which returns only what it had received---"Love me, and I will love you; give me a pound, and I will give you a pound again." O, no. He teaches us his free love, and that makes us like him. I love you in him---for his ſake! and the more I know of you, the more I admire his grace and goodneſs to you. I have now upon my table a precious token of his love---the Magna Charta of his moſt gracious gifts---in which he would aſſure you and me, how he intends to deal with us in another world, and what we have to hope and fear from him. We never could have known this wonderful ſecret, unleſs he had revealed it: and being of ineſtimable value, we cannot prize it enough, now it is revealed. I have devoted it to the uſe of your

your intended dwelling. Let it be the firſt piece of furniture; as indeed it is the beſt: and for my ſake, let it be the family Bible. If it be his ſovereign will---I may be your occaſional chaplain, and may have it for my morning and evening lecture. It is Beza's edition, and has the beſt notes that I ever read: I keep it, till I can conveniently ſend it. I have great faith in the communion of ſaints---I wiſh you had as much---you would be oftner than you are, telling me of your wiſhes and wants. I have not had any thing for a long time to aſk for, when I have been at court, but about a ſick child. My Lord loves children. It is his delight to hear parents dedicate, and friends recommend them to him. I hope he has been gracious to my prayers for your infant---and Mrs. T. ſays, "All is well."

The times are threatening. What a fearful earthquake in Sicily and Italy! what an alarming one in the political ſtate of England! how has God confounded the wiſdom of the wiſe! the French wanted all the trade of America from us; they have loſt all their trade by it. The Dutch followed their ſteps, and have ruined themſelves. Mr. I. thus writes me from France: "We went through Cherburgh---Caen---Tours--- "Poitiers---Angouleme---to Bourdeaux; through "all the places we paſſed, the commercial peo- "ple are tired of the people of the thirteen "ſtripes. All that have dealt with them are

"bankrupts,

" bankrupts, and they are every where diſliked: " one only is left at Bourdeaux, and he is not " worth a ſhilling. People's eyes are now " open; and they prove my words true, although " they expected to enrich themſelves by their " commerce with theſe people. It is impoſſible " to deſcribe the averſion of the French to the " people of the thirteen ſtripes. Now you'll " have them with you; as no credit is to be " had elſewhere. I wiſh they may not complete " our ruin. Bankruptcies are here in all parts— " no leſs than 135 at Bourdeaux, in eight " months paſt. Trade is very dull every where; " and ſpecie, none to be had." O what a happineſs in ſuch a ſtorm to be ſafe in the ark! he need not be afraid of any evil tidings, who has embarked his all with Chriſt. Noah went through ſuch a ſtorm, as never was before, nor ſince, and he feared not; becauſe the Lord ſhut him in. May that ſame Lord take you into his care, and keep you and yours, by his mighty power, through faith unto ſalvation.

I need not tell you, that I am, with uſual good wiſhes,

Your friend and ſervant,

In our common Lord,

W. ROMAINE.

LETTER

LETTER XXXIX.

July 9, 1784.

Mr. T.

I HAVE got a very good letter carrier in ſome things, but not in all. He very ſeldom gives me proper notice of his departure. He came to dinner to-day, and ſaid he ſhould go to-morrow morning by the diligence; ſo that I am only left a little of the afternoon to tell you, what I ſhall not go through in months and years.—How much brotherly love increaſes, and ripens by experience. He that teaches it, has made it my requeſt, that it may grow on, until it be perfected in his own world. And I aſk in faith nothing wavering. May you feel the heavenly influence, as I do.

I do not forget my promiſe. The creed which I mentioned is prepared. Every article is ſettled, and you ſhall have it in due time. Only give me patience. I am now reading my bible through from beginning to end. When this is finiſhed, I hope for ſome leiſure, and Mr. T. ſhall have his ſhare of it. You have a demand on me, and you ſhall have your due.

I would gladly ſerve Mr. Mitchell, but Mr. Serle is now at Bath. If Mr. Mitchell goes that way, he will find Mr. Serle at Mrs. Shaw's on the

the parade: who I am ſure will do any thing for him that he can, if not by a direct application; yet he can put him in a way. God give ſucceſs.

We are to have a thankſgiving for the peace. On this occaſion I rejoice; for I am not a politician. Lord S. I know not, and I ſhall ſay nothing about him. My ſubject ſhall be about the peace-maker—Jeſus Chriſt.—How he made peace between God and man.—How he keeps it, and carries it on, till it be peace everlaſting.---And how he makes peace between man and God, and reconciles them perfectly by his Spirit through the belief of his goſpel. And then he reconciles man to man, and enables them to live at peace with one another. Tell brother K. theſe are the outlines of my ſermon on Epheſ. ii. 14. He is our peace. On which ſubject he cannot ſpeak too highly of Chriſt Jeſus, the peace-maker, nor yet of the proclamation upon the word---in which all the articles of it are fully ſettled---nor yet of the ſecurity of believing theſe articles upon the warrant, authority, and commandment of God, and of living in peace with God, when the Lord the Spirit explains and applies them. May it be a great day of thankſgiving with you!

I do not wiſh to be releaſed from my chaplainſhip, or from the duties of it. Mrs. T's health reſtored, and getting about again, will keep

keep me ſtill looking up to my good Lord for her—and for her dear John,—his name means one that has found grace, may he be acquainted with his name and enjoy the thing. Tell me---how ſhe does---and how my John thrives.

Admiral M. brings this with many enquiries---We have ſeen much of him in his preſent journey; and he has given me great ſatisfaction, as to the reality of his faith, and to the growth of it: he is indeed one after my own heart.

I commend myſelf and Mrs. R. to your prayers. We deſire very cordially to be remembered to Mrs. T. I long to ſee Mr. Mitchell. When will he return? Get out of my debt as faſt as you can; and pray for

W. R.

And all his.

LETTER XL.

TUESDAY, *Jan.* 23.

My dear Mr. T.

I THANK you much—I was prepared—my ſacrifice of praiſe was ready---and I offered it up---bleſſing that gracious, moſt gracious

cious Lord, who delighteth in mercy. He is, like himſelf, good, to father and mother, children and friends. O call upon all you know, to give him the honor due unto his name. We kept a jubilee laſt night. Our joyful thanks went up with acceptance. Our ſupplications for the mother, for the babe, we left with him, who, we are certain will do all for the beſt. Surely Mr. T. God's dealings with you have ſomething of peculiar mercy, and call for ſingular acknowledgments---your perſon, your wife, your children, your proſperity, in this world, in a better---O what ſort of a man ſhould you be, whom God thus loadeth with benefits! I ſcarce ever think of you, and how whatever you take in hand, the Lord maketh it to proſper, without praying at the ſame time that he would crown all his favors with true poverty of ſpirit, and you may walk humbly with your God. *Amen. Amen.* My beloved partner was very hearty in our prayers and praiſes. She begs every thing kind and friendly may be preſented to Mrs. T. from her, as I alſo do from me. She deſires her reſpects to Sally; wiſhes her much joy of her little ſiſter; and hopes ſhe will take a great deal of care of her. This is the way to ſhew, that ſhe is a good girl, and loves her father and mother.

This is preaching morning; but I ſtole this time from reading and prayer, to write theſe few lines. God make them acceptable.

LETTER XLI.

Sept. 26, 1785.

My dear Friend.

OUR laſt letters met upon the road; but no angry words paſt between them. All was peace. I kept my anſwer to yours, until I ſhould ſettle my affairs at home, and, taking my autumn ride, I ſhould ſee you face to face, and juſt look upon you by the way. But my former conveyancer, the admiral, has again put it in my power to inform you, that I am ſtill employing my intereſt for you, and diligent in it. As love directs I am conſtantly keeping a good look up for Mrs T. And he takes notice of me, who can make her the living mother of a living child: he has anſwered prayer on the ſame occaſion, and I do not doubt of his good will or power. We who pray now ſhall praiſe ſoon. I hope to ſee the mother, and to bleſs the babe. If God ſend you a ſon, will you do me the favor to let me give him a name, expreſſive of our devoting him to our common Lord? We have ſeen a great deal of the admiral and Mrs. M. who inform me that my John is a fine boy. God bleſs him. He lays him upon my heart, ſo that I have him in ſpecial remembrance. He is really a favorite.

vorite. And I ſhew it in my way. He is a child of many prayers, which I truſt will bring down upon him many bleſſings. When I often am thinking of your great buſineſs, your great family, your many connections, your active ſpirit ſeems a peculiar mercy. The Bath quaker is not of my mind. He wants to quiet and ſtill you; as if all religion conſiſted in a calm. But man is not made for ſtill life, nor can the Chriſtian man, in your family, and buſineſs, and manifold concerns, be of the quaker ſpirit. I remember he ſaid once to you, "I wiſh I could ſtop that activity of yours." I did not take him up---but I have often ſince admired the wiſdom of God in fitting you for your place and ſtation. See him in all; and all will be well---be not ſlothful in buſineſs; but begin it, and end it with the Lord: then ſucceſs will follow. You are a witneſs for this---ſo am I in my way. I am in my ſpirit as active as you can be---but I ſet the Lord always before me. I take him with me to my reading; viſiting the ſick; public, private miniſtrations; and it is wonderful, what he enables a man to do, when he works for God. For when we carry him all the glory, he ſtill ſends us away with more grace. Go on. Be buſy. Do all you can for your family; but ſanctify all by the word of God and prayer. I believe you do. God knit all our hearts---brother K.---Mrs.---your family---in one bond

never, never, to be broken—No, not by death, that great bond-breaker.

So prays your real friend,

And conſtant orator to him,

W. ROMAINE.

LETTER XLII.

FRIDAY MORNING.

My dear Friend,

ALTHOUGH I have not time to write as I could wiſh, yet I could not neglect the opportunity---if it was only to let you ſee, that the doctrines of grace, are not unfriendly to good works. Though by the by, the firſt good work a man can do, is to receive them, and the next, and ſo on, is to make uſe of them. When I would tell you of my good works, it is not great I; O no. It is the ſun that makes fruitfulneſs---ſo does my Sun, my light and my life. He enables me to wiſh to be like him; and to be doing what he did, and as he did it: on the ſame motive and to the ſame end. My love to you is truly his gift. And what if I ſhould ſay I ſhew proof of it, expecting nothing again? I write,

write, and I write, and write again. This is No. 4, ſince I left S. I take every occaſion to mention you and yours to my gracious Lord, and he is pleaſed to hear me. The very privilege is its own bleſſedneſs. It will only receive ſome addition, when friend T. ſhall ſay---I am doing the ſame for you and yours. I believe, you are doing it. But do it more, and better, and get out of my debt as faſt as you can. It will be a good while firſt, but if you will let me give you a hint, it may be improved for your ſake and mine. Make a conſcience of remembering me as often as you are going to ——. Pray one for another---ſo runs the command---mind how faithful he is to his word. Daniel's three friends went to prayer---they beſought God with him, to give Daniel the underſtanding of Nebuchadnezzar's dream, and the interpretation: while they prayed, the anſwer came. In like manner, when Peter was in priſon, and to be executed the next day, the church was at prayers all night for his deliverance, and while they were praying, Peter came and told them, "How God had delivered "him." Peter ſpoke very feelingly afterwards, when he ſaid, "The Lord knoweth, how to "deliver them that are his." Indeed, Sir, I want your prayers. I aſk them. I have ſome right to them; and I believe they will do me good. My bleſſing on all the children. Peace be with you. *Amen.*

Mr.

Mr. K. is in my Litany for gospel ministers, when I weekly recommend them by name to the Lord of the harvest. I wish he may do the same for me.

W. R.

LETTER XLIII.

Jan. 9, 1786.

Mr. T.

I BEGIN with thanks---Blessed be his name---who has spared us another year, and is still magnifying his mercy to us and to ours. He is good, and doeth good; for his mercy endureth for ever. And to whom? Who are the objects of his mercy? Wonderful to consider: all, all of them are rebels---and when pardoned, for their best services deserve nothing, but hell: and yet he glorifies his grace in such---giving, increasing, multiplying, his mercies, both to their bodies and souls --yea, he loadeth them with his benefits. My friend, take an estimate of them; you have leisure, more than you had at S. I am a bad accountant; but you are well acquainted with figures---try, what you can do in casting up this sum---" What has God done for you---

" When

" When did his purpoſes of doing you good " begin---How many mercies have followed you " all the days of your life---And when will they " ſtop." Pſalms ciii. 17. I believe it will puzzle all your ſkill in arithmetic, to give the ſum total. A better man than you tried, but he failed; and he thought it his wiſeſt part, to end the trial with freſh praiſe, as you may read, Pſalms cvi. 1, 2. It is the right working of divine grace to be willing to aſcribe all to grace. And inſtead of getting out of debt by praiſes, we are more indebted for our praiſes, and ſhould be more thankful for more thankfulneſs. When I have acknowledged your Chriſtmas preſent, it is no payment. It is only ſaying Mr. T. is very kind to his friends, and I am among them, much beholden to him; that with you is enough: ſo it is with our God.

I am much indebted to your faithful partner---tell her ſo. I will acknowledge her letter, when I get time. At preſent I have more work than I can well get through. My curate is leaving me---and I am not yet provided; ſo that the parochial duty lies heavy on me. But I ſerve a good maſter, and I do not complain—He makes my ſervice perfect freedom.

Mr. Serle will by no means hear of money; and I cannot think of accepting ſo large a quantity for nothing: you will therefore give me leave to make you a free-will offering. I will take

take care you ſhall have the half dozen ſackfuls in due time—cut ready and prepared for planting half an acre: which in one year will yield you a ſufficient quantity for a very great farm. The Lord of the harveſt bleſs the plough.

I have much to ſay to you about this new year—but my excuſe to Mrs. Taylor muſt alſo plead with you. When leiſure is vouchſafed unto me, I ſhall look towards P. G. and often before pray my Lord to look there, and to take you and yours under his ſpecial care. So prays my good partner, joining heartily with

W. ROMAINE.

LETTER XLIV.

SATURDAY MORNING.

My dear Friend,

PUT your mercies and your afflictions together—what compariſon between them—how many more mercies than afflictions—and how many mercies in afflictions. O for a loud, a louder ſtill, ſong of praiſe---Who is a God, like unto our God, that maketh affliction do us good and bring himſelf glory! let ſongs of triumph

triumph be founded by all your family, that you have no dark ſide in God's providences and dealings with you. Let your children and friends join with me in adoring him for what he has done, and praying him not to ſlacken his hand. In this ſweet employment I ſhall be engaged till Tueſday, the day we hope to ſee you face to face. It muſt be a ſhort viſit—but let us meet and part good friends, expecting that whatever befalls us, the day will come, when we ſhall meet, and part no more. My beloved partner has a ſhare in all my good wiſhes to Mrs. T. and family, not forgetting my John.

Pray for

W. ROMAINE.

LETTER XLV.

SUNDERLAND, *Auguſt* 1, 1791.

My dear Friend,

I PROMISED that I would write unto you when I came to the end of my journey: and I do not take up my pen to fulfil that promiſe, but to tell you, that Mrs. T's letter came to us yeſterday, forwarded by my ſon from

from London, and that the contents occaſioned great joy and thankfulneſs in both our hearts. We were very anxious for Mrs. D. and led to pray much for her, and now our prayers are turned into praiſes; as he ſaid, "What return "ſhall I make unto the Lord for all the bene- "fits which he hath done unto me," what he has done for you, is for me alſo. He has given me to ſhare in your good; for which I bleſs his holy name. I ſhall keep looking up to him for the mother and her ſon—for the mother, that ſhe may feel how much ſhe is indebted to the loving kindneſs of her good Lord Jeſus—and for the ſon, that, whether it lives or dies, it may be the Lord's. Mrs. R. deſires to thank Mrs. T. for the good news: it was really ſo, and helped us greatly to increaſe the thanks of yeſterday. I was favored with an opportunity of recommending my deareſt Jeſus in the oldeſt church in England, called Monk Weremouth, which belonged to the venerable Bede, a very favorite pulpit of mine, and from which his precious name has been often, like ointment, poured forth. When I remove from this place to Northumberland, and get a ſight of Chevy Chaſe Hills, which bound England and Scotland, I ſhall be reminded of an engagement to Mr. T. Till it be fulfilled, I ſhall be recommending you, Mrs. T. and all yours, to the care and keeping of my Jeſus: ſo will Mrs. R.

who

who begs, whenever you write to Mrs. D. to be moſt affectionately remembered to her, as does alſo

W. ROMAINE.

LETTER XLVI.

BRISLINGTON, *Sept.* 24, 1791.

My Dear Friend,

ALTHOUGH I always look upon you, as one highly favored; yet I could mention a perſon who has been as graciouſly dealt with as yourſelf. And who perhaps may ſurpaſs you in the greatneſs, the number, and the continuance, of divine mercies. I hope to diſcourſe with you upon this ſubject, and to try which of us can beſt magnify the ſpecial goodneſs of our God. He ſurrounds me here with his loving kindneſs---the family---the place---the weather---Briſtol friends---Briſtol congregations. I have not a moment, but ſome of them are ſaying to me---Here, here is freſh matter of praiſe. God make me thankful. I with to bring ſuch a ſpirit, as I now feel, to P. We leave our friends here Oct. 3, and ſtaying two days at Bradford, we expect to be at Saliſbury the 6th.

on

on Thurſday, and meeting your chaiſe, to arrive Friday, by two o'clock, at P. The Lord Jeſus vouchſafe us a happy meeting, that we may help one another forward in our great journey.

My paper will not hold the number of reſpects, and remembrances to Mrs. T. from Mrs. R. accompanied with the ſalutations of the I's, with my own particular good wiſhes and prayers for every branch of your family. You are all upon my heart, the ſick and the well. My Lord, to whom I recommend you, makes his people happy in all conditions; and he often lets them be ſick to make them happier. He has a wonderful way, of his own, in curing deſperate diſeaſes; yea, even of turning death into life. Bleſſed, bleſſed for ever, are all they who follow his preſcription. Mr. T. you have tried him---go on---truſt and be not afraid. If your faith could go as far as his promiſes, you would find heaven upon earth---the work of faith with power is heaven. May he keep you in it, who is the author, and the finiſher of the faith. My love to brother K. and family, and to your viſitors, if any whom I know.

Pray for

W. ROMAINE.

LETTER XLVII.

Jan. 4, 1792.
First letter of this Year.

Mr. T.

WE have taken our leave of the laſt year: Farewell 1791, thou wilt return no more. Welcome 1792. Our buſineſs now is, to try to profit from the paſt, and to improve the coming time. When a chriſtian looks back, every thing calls for his praiſe. And looking forward, every thing calls for prayer, the prayer of faith. On theſe ſubjects we employed ourſelves on New Year's Day. You know it is one of my feſtivals. We had a great meeting; and, I truſt, many true worſhippers. Our motto for this year, and our employment through all our years, is, "Grow in grace." 1. Pet. iii. 18. Take the outlines. Grace means favor, free. In our preſent circumſtances, it is the favor of God to the ſinners of mankind; ſaid to come from Jehovah, very very gracious---from the Father, from the Son frequently, and from the Spirit of Grace, to teach us, that in the bleſſed Trinity all their purpoſes, words and works, are favor, nothing but real favor, to believers. To them who feel guilt, and wrath in their conſciences, it comes like a cool breeze after a ſultry

ſultry day; and it is alſo compared to dew, which in hot countries is very neceſſary to all the fruits of the earth, and comes upon them moſt freely, as you may ſee, Mich. v. 7.

Hence the neceſſity of it was ſhewn. It is to the ſoul what breath is to the body. What the dew, and rain, and the ſhining of the heavens, are to every thing that grows out of the earth; ſo is grace, as the Apoſtle proves at large, Eph. ii. And this leads us to conſider the objects of grace, not ſo much in the purpoſe of the Trinity, as in the diſcovery of it. They are quickened by the Spirit of life, enabled to receive Jeſus for their Saviour and their God, and then to live upon his fulneſs by faith, where they find all grace, for ſpiritual life, growth and activity; moment after moment, grace for grace.

To learn this leſſon in practice is the ſound experience of a true believer---grace to pardon, as 1 Tim. i. 14. Grace to ſubdue ſin---grace to purify the heart---grace to regulate the life; theſe in uſe are the exerciſe and the improvement of the grace of Jeſus. He takes all from Chriſt, as mere favor, and wiſhes to grow up into him in all things. May this proſper in your heart. God is teaching it you, as I obſerve from your laſt letter; and I ſee a legal turn in you that would pervert his teaching. Mr. T. the feeling of what you are ſhould not keep

keep you from Chriſt, but make you live more on his grace, and endear him to you, as the only refuge for your caſe. If you grow in ſelf-knowledge, it ſhould be your ſchoolmaſter to teach you more of Chriſt; becauſe, the more you know him, the more you will truſt him. He will every day give you more reaſon to do it: and mind---the more you truſt him, the more you will love him. His Spirit will make him to your believing heart, a precious Jeſus; and the conſtraining love of Chriſt will lead you to a diligent uſe of all the appointed means, in which he has promiſed to meet, and to bleſs his people. This is our morality: and all this is favor. He giveth grace, and he giveth glory. Saints and angels are, and will be to eternity, worſhippers of our Immanuel: ſo ſays Peter, "To him be glory "now, and through the day of eternity. Amen." My application was, 1. To the Graceleſs. 2. To ſeekers. 3. To the weak in faith. 4. To the ſtrong. All is from Chriſt. May this year be a growing year---downwards and upwards---out of ſelf into Chriſt, from all creature-dependence to more perfect in and on God---his word and Spirit, as a witneſs to the fulneſs of Jeſus. O Mr. T. this is fine talking; but, believe me, you may as ſoon create a world, as learn this leſſon without Almighty grace. Pray, pray for divine teaching. Pray for a growth in grace, that you may loath and abhor yourſelf; and, repenting in duſt

duſt and aſhes, may adore the God of all grace. I am on my watch-tower for you, and for Mrs. T. and for all your family, that they may get it, and uſe it.

Mr. K. will not be offended at my wiſhing him more grace in his heart, and in his pulpit, and in his family.

W. ROMAINE.

LETTER XLVIII.

BRISLINGTON, *Sept.* 13, 1792.

My very dear Friend,

WE have ſettled our plan, and immediately communicate it to our friends at P. When you was at Plymouth, it would have been a little variety, and not at all out of your way, to have come by Taviſtock and Crediton to Tiverton,---a charming road. We came from Plymouth that way. And after refreſhing us with the ſight of you all, you would have got into your road at Honiton again without loſs of time. We purpoſe, God willing, to be at Saliſbury on Tueſday evening, October the ſecond,

where you kindly engage to ſend for us. It will give us a very great entertainment to have it under your hand, that you are all well, got home ſafe, have been remembering that deareſt friend, who kept your going out and your coming in. We are here at Briſlington, with our friends, who talk ſtill of returning to France, notwithſtanding the great Appollyon reigns there paramount. The ſeeds have been long ſowing, and now they are manifeſt in their fruits, marked with ſavage, more than ſavage, bloodſhedding and cruelty. What can Dr. Prieſtly ſay now? Here is infidelity with its natural effects. God keep old England! We have too much, by far, of the French principles; only the Almighty can ſtop their dreadful effects. May we repent and be ſpared. I am praying, and preaching, and exhorting, all I can, to ſtop the madneſs of the times. This is a ſolemn ſeaſon alſo with me on my own account. More than half a century ago I was ordained to be a witneſs for Chriſt, in this month of Septemher. Looking backward, every thing I can remember, covers me with ſhame. Doing ſo little for ſuch a Jeſus—grudging to be laid out and ſpent for him—and, when he did vouchſafe to make uſe of me, ſo ready to take his glory to myſelf. I verily ſtand amazed, at his infinite patience and kindneſs in all his dealings with me. I feel I muſt lie at his foot-ſtool, and be content (but he muſt make me ſo)

to be in his debt for all things that belong to life and godlineſs: according to Mr. Jones's dying triumph, "A ſinner ſaved, a ſinner "ſaved."

All here ſalute you. Mrs. R. in a particular manner to Mrs. T. and yourſelf, with your faithful friend in our deareſt Lord,

W. ROMAINE.

LETTER XLIX.

My dear Friend,

I HAVE had to preach twelve times in fourteen days—and rather not well, till preaching comes, and then I get better. No maſter like mine. His ſervice is perfect freedom. Our meditation concerning him on New Year's Day, was on one of his names, namely, Melchiſedec—from comparing what is ſaid of him in Geneſis, and in the 110th Pſalm, with St. Paul's comment upon both theſe paſſages in Hebrews vii. It ſeems to me moſt certain, that Jeſus Chriſt is the perſon ſpoken of in the Old Teſtament. The apoſtle has explained the word for us, and ſays it means, "the King of righ-

"teouſneſs."

" teouſneſs." O what a bleſſed name! There being none righteous, no, not one, he vouchſafed to be " the Lord our righteouſneſs." He wrought it out for us, and applies it in us. He ſends his Spirit to convince us, that we want it, and to enable us to truſt in his—to plead it in the conſcience, and to rejoice in it in the heart, and to be filled with the bleſſed fruits (as Phil. i. 11) of it in our lives. Conſider, he is the king of this ſaving righteouſneſs—a great King—Jehovah—King of Kings—the creator of heaven and earth—the God of providence, who upholdeth all things by the word of his power—the God of the fathers, worſhipped under the tabernacle and temple diſpenſation—and the God, whom chriſtians worſhip, it being their diſtinguiſhing character, to call upon the name of the Lord, as you may ſee, Acts ix. 14. 1 Cor. i, 2. 2 Tim. ii. 22. May he reveal himſelf all the year to you, as your righteouſneſs: and this is the proper work and office of faith---with all the confidence of your heart to depend upon him, ſo as to enjoy peace with God---love to God---and loving obedience. Remember, this year will call for much faith: and you will not exerciſe it as far as he warrants you. He bids you caſt all your care upon him: for Mrs. T.---for children---for buſineſs---for death---for eternity---you cannot lay too much upon him---the government of

all worlds is upon his ſhoulders. O precious faith! He is my King. He rules in my heart. He has ſet up there a throne of grace. He keeps under the rebels, and keeps me willing to follow him whereſoever his providence leads. Mr. T. I beg for you, and beg yourſelf, for more truſt in the Lord our righteouſneſs. That you may ſo grow in grace, as to thank God, who always cauſeth you to triumph in Chriſt.

Pray for

W. ROMAINE.

LETTER L.

Dec 5, 1793.

My Friend,

A GOODLY company of you met together. Peace be with you, family and gueſts. You ſay, I am in your debt—ſo I wiſh to be; and ſo I muſt be, for ſome time. I have ſat down in earneſt to finiſh the *Triumph of Faith:* and am now tranſcribing it for the preſs. It had grown ſo voluminous, having been in hand ever ſince 1771, that I have reſolved to throw aſide

aſide all my papers, and write only juſt what I myſelf am at preſent, an old believer. I am in haſte to get it finiſhed, before I finiſh my courſe, which is very near run out. Soon I ſhall enter on my 80th year, and ſoon be no more here. I therefore leave my experience in the former volumes of the *Life of Faith*, and of the *Walk of Faith* in this concluding treatiſe, which contains what I am ſtill learning and living. Some years ago, I publiſhed a volume of Dr. Smith's portraiture of old age, explaining the 12th of Eccleſiaſtes. Now I am made to feel the ſymptoms therein deſcribed; which is practical knowlege, and the trueſt comment upon the Bible, when the Holy Spirit writes it on the heart, and brings it into uſe and experience in the life. Now I have told you my preſent ſtate---I am as buſy, in my way, as you can be in yours. The preparing for the preſs is not the whole of my employment. I would be found much in prayer for direction, for aſſiſtance, &c. and above all, for a bleſſing from God: without which, the book may as well be burnt as ſee the light. Herein you, and my friends with you, can help me much; and you will, if brotherly love continue. I beg, for my Lord's ſake, that you would plead with him for his direction---his aſſiſtance---his bleſſing, on my poor attempt to ſpread his matchleſs fame, and to encourage believers to truſt him more and better.

Take

Take this excuſe: for it is a true one. O that your account of Mr. T. may be matter of fact: I rejoice and am thankful.

May you take Mrs. T. home as well as I wiſh her. M., I find is to learn a little longer in our Lord's ſchool: may he prove a good ſcholar, till faith and patience have done their perfect work. My love to Mr. I. He is in my debt, and can get out of it when he will. I wiſh him one of your bleſſed goſpel-winters. Mrs. I. and her dear children, are in my litany: ſo are yours. If you have any regard for me---remember my *Triumph of Faith*. Pray that I may *live* it, and, in due time, *die* it. So wiſhes my good partner, to you, and yours, and all your gueſts. In the holy bonds of chriſtian love,

I am, truly,

Your friend and ſervant,

W. ROMAINE.

LETTER

LETTER LI.

Jan. 1794.

My Dear Friend,

MAY this be the happieſt year of your life, and Mrs. T. and all your children. He can make it ſo, in whoſe hands are your time. And he can do it in a marvellous way. He can bring in comforts, by taking away comforts, and I hope he does. Mr. I. ſaid in a letter; "You have "heard of the melancholy death of Mr. D." I had a letter from S. about a fortnight after. which made no mention of it, ſo that I did not know for certain, how it was, till I met Mr. B. who ſhewed me a letter from you, giving an account of it. You ſee here is another breach in your family—a loud warning to you all, young and old—to be ready, that is, take care, that ye be found in Chriſt, living and dying.

Our motto was this year, "The God of "hope," Rom. xv. 13. I purpoſe to give you the ſubſtance of my obſervations ſome other time. Laſt week I was enabled to preach eight ſermons---and this week ſeven. It is better to burn out, than to ruſt out. If Mr. K. does not preach ſo often, may he do it more fervently, and with

with more ſucceſs. I can wiſh you nothing greater, than the continual experience of Rom. xv. 13. May the power of the Holy Ghoſt ſhew what great things, exceeding great, you have to hope for from God in Chriſt, and put you by faith into the preſent enjoyment, Mrs. T. and all your children.

So prays

W. R.

LETTER LII.

My good Friend,

I GIVE you the earlieſt intelligence of our motions, in which you are pleaſed to intereſt yourſelf. It is our year to viſit my ſiſter at Tiverton, to whom we go the beginning of July---Afterwards, I have taken the care of Mary Portchurch, in Briſtol, for four Sundays. After which, I hope God will open a way for us, to ſee our friends at P. and to help one for another ward in the beſt things---which will be (if all things favour) in October, and of which I ſhall inform you again and again in the courſe of the ſummer.

May our hearts meet often in the centre of union.

Your late ſickneſs had a voice---it ſpake---and you heard it ſay---" In the midſt of life we " are in death." How ſhort is life---how uncertain---How certain, infallibly certain, is death---How neceſſary is preparation for it---How dangerous the leaſt delay---How comfortable a well-grounded hope of ſafety in death, and of joy beyond it. Mr. T. you know theſe things, O for more practical knowledge, and lively experience. There is an antidote againſt the ſting, aye, and againſt the fear of death---an infallible cure---true faith believes, and takes it. The conſcience feels the ſovereign virtue---the blood of the lamb cleanſes it from all ſin: and when guilt is gone, the heart is ſaved from every enemy it had reaſon to fear, and is entitled to every bleſſing, that God has promiſed. It is upon the ground of this warrant, and nothing elſe, (pray mind that) that any man can look forward to death and judgment, with a hope full of glory and immortality. What ſaid the bleſſed company of old teſtament martyrs? All theſe died in faith: to whom the new teſtament church in perfect uniſon replies---Thanks be to God, who giveth us alſo the victory over the law, over ſin, and over death, through Jeſus Chriſt our Lord. Mr. T. you have their faith---God help you to make good uſe of it. If you live long, you muſt

expect

expect trials; the proſpect which faith opens into the other world, will marvellouſly ſupport and comfort you under them. God has given you many, many, temporal bleſſings; this faith will improve them, and exalt them into ſpiritual and heavenly mercies---It will teach you to ſit looſe to them---God in them, and not they alone, will be your portion---You will taſte his goodneſs in them; and when he calls you to leave them, you will be, he will make you, as ready to leave them, as a poor beggar would be to fall aſleep, if the Almighty had promiſed that he ſhould awake a great emperor: our Jeſus is this Almighty---He has promiſed to be our ſhepherd through life and death. May he magnify his tender care over you, by making you feel happy in him, as happy as the 23d Pſalm promiſes he will make you.

I know you will excuſe my long ſermon: but truly I am ſo ſenſible of the importance of preparation—the dreadful danger of delay, that I could not help thanking my God, who had ſpared you—This ſickneſs, I truſt, was for his glory in your good—as Lazarus's was—but Lazarus died afterwards. May you live to die as Lazarus, and be where he is now. I aſſure you, the chriſtian hope has its preſent harveſt of bleſſings—May you enjoy them abundantly, through life, and for ever and ever.

Mrs.

Mrs. T. is in my eye, and in my heart. What I wiſh you, I alſo wiſh her. She carries about with her a conſtant monitor, a weak and crazy body; and he ſays to her, "Be ye alſo "ready." I know ſhe believes: and whatever bad nerves may ſuggeſt, and they are terrible enemies to the comforts of Chriſt, yet he is on her ſide; and he will prove himſelf, in every time of need, to be her Saviour and her God. She is perſuaded I make uſe of my intereſt with him for her, and for all ſhe loves, eſpecially my John, whom God bleſs. B. K. gave me yeſterday a good account of his Father—I was in prayer for him—and have now been giving of thanks: may he be preſerved, for the ſake of his church, his family, and his friends. Mrs. R. deſires the kindeſt things may be ſaid for her to Mrs. T. and all true and real. We join in conſtant prayer for you, and hope to join ſoon with you---And it warms my very heart and ſoul with feelings inexpreſſibly bleſſed, that I hope, ere long, to join all my P. friends, in the praiſes of God, and the Lamb, which will never, never end, but grow better and better, to all eternity.

LETTER

LETTER LIII.

To Mrs. T.

Nov. 28, 1785.

My dear Friend, Mrs T.

I WAS intereſted greatly in the birth of John---and, if I remember well, I ſent you on that occaſion, ſome reflections to ſtir up your gratitude. My heart has been with you on the preſent mercy, for which I joined in prayer, and now join in thankſgiving. You will not be offended, that I ſend you what has been upon my mind lately, and what I truſt has been alſo upon yours---May he, who commands the bleſſing, make it the means of exciting and increaſing the praiſes of your heart. I ſuppoſe you in your cloſet, and in the preſence of God.

O, how many are my mercies! and theſe new mercies are calling for a new ſong of praiſe.

Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name:

Bleſs the Lord, O my ſoul, and forget not all his benefits:

For ſurely, his mercy and goodneſs have followed me all the days of my life.

O what

O what was I, that God ſhould ſet his love upon me before time, and in time call me to the ſaving knowledge of his Son, whom to know aright is life eternal?

And what am I even now, ſince I have felt ſomething of the power of his precious goſpel?

Why me, Lord! what was I, what am I, that I ſhould be choſen, and called, and accepted in the beloved?

Not unto me, in the leaſt, not unto me, but unto thy ſovereign grace be all the praiſe.

O help me to aſcribe unto thee, the glory due unto thy great name: for I am ſurrounded, I am loaded with thy benefits.

All thy dealings with me ſhew forth thy loving kindneſs, and in temporals, as well as ſpirituals, I am ſingularly favored.

I cannot count my many, many outward bleſſings, nor can I be thankful enough for a ſpiritual uſe of them.

When I ſurvey my ſituation in life, my kind relations, my friends, and ſubſtance, my houſe and ſervants, they all proclaim the bounty of heaven to my ſoul.

Thanks be to thee, thou that delighteſt to do good, I ſee thy hand, I taſte ſomething of thy love in all my enjoyments.

I thank thee for thy gifts---I uſe them by thy grace---and I bleſs thee, that they are in any

any meaſure ſanctified by the word of God and prayer.

O how are my mercies increaſing---they abound in number---in quality they grow more excellent---For I get two in one---firſt a mercy, and then a thankful heart to acknowledge it, which is grace for grace.

Let me, deeply impreſt, lift up my heart to bleſs the Lord God, for my huſband, my children, and eſpecially for my new born Son---whom I devote to thee, and to thy ſervice---O be with him through life---thou knoweſt my heart and the feelings of a mother, let the bowels of thy tender mercies in Chriſt be towards him---I aſk nothing more for him, and thou wouldeſt not have me aſk any thing leſs---than that thou mayeſt be his portion, and his exceeding great reward.

And now father of my mercies, who haſt been the guide of my youth, into thy care and keeping I commit me, and mine.

Here I am at P———, a miracle of thy goodneſs---let me live here a life of praiſe---and whatever bleſſings thou giveſt, crown them with a humble, and a thankful heart.

O let me never be ſuffered to rob thee of thy glory; but help me to give it all, where it is due, in life, and death, and to all eternity---to Father, Son, and Holy Ghoſt. *Amen.*

When this ſhall be completed, W. R. hopes to be in company, and to join in an everlaſting Hallelujah.

Aye, and before too: the well grounded expectation of this feeds and nouriſhes our gratitude at preſent. Already I feel ſome of its heavenly influence, and my deſign in writing, is to ſuggeſt ſomething which may give you a new reliſh of it. Though we cannot enjoy ſo much, nor praiſe ſo well, as our elder brethren, who are now round the throne, yet ſurely we may taſte and ſee as well as they, how gracious our Lord is; and although they are banqueting at the marriage ſupper, yet we, the friends of the bridegroom, are invited to rejoice in our Lord, as well as theirs, and we are commanded too to rejoice in him always: and again I ſay, rejoice.

My dear Mrs. T. I know your weak frame, and your poor nerves—I make allowances for your bodily infirmities; yet it is upon account of theſe very things, that I would try to ſtir you up the more. You want freſh encouragements to believe, and by believing not only to go on your way, but alſo to be able to go on rejoicing. Happy am I, if my good maſter pleaſes to bleſs any thing I write to the increaſing of your faith, and of your joy in him. Be aſſured, the more you truſt him, the greater reaſon you will find to truſt ſtill more: and when you are quite ſatisfied, that

that you are ſafe in his hands, as he warrants you to be, then will your love to him abound; for faith firſt worketh love, and then worketh by love, keeping the heart warm, in its grateful attachment to a precious, precious Jeſus. May this be your portion:

So prays

W. R.

LETTER LIV.

May, 12, 1788.

Mrs. T.

TUESDAY, one o'clock—juſt come from church. This is my day for preaching to young people: we had a congregation of at leaſt two thouſand children; and what made me wiſh, I had ſeen all your dears before me, was, that my Lord might have laid his hands upon them, and bleſſed them; for he was with us of a truth. He repeated Mark x. 13. Our text was Pſalms cxix. 9. Our nature is defiled—the fountain is pollution—ſo are the ſtreams—Thoughts vain—play fooliſh—tempers rebellious, and headſtrong—end is deſtruction—Our Jeſus is almighty to ſave us. He can teach the

the ignorant, waſh the filthy, pardon the guilty---ſubdue every bad temper, and ſet in, and keep in, the way of life and ſalvation. He invites young people to come to him: promiſes to give them better things than play or pleaſure: makes his promiſes good---gives exceeding great and precious things, and theſe for ever. Many intreaties were uſed---and much prayer for ſucceſs, that the work of the day might proſper. He did his own will: to him be all the glory.

My kind love to Mr. T. and thanks for his kind letter. God has proſpered, God does proſper, God will proſper, him.

So prays

W. R.

for him and his.

LETTER LV.

Mrs. T.

YOU gave me great pleaſure in your laſt letter. I am much beholden to you. I ſpeak not after the manner of men, but from my heart. I feel thankfulneſs: It is no bad wiſh

to pray you may feel as much: for I am ſure you have as much, if not more, reaſon. You have a friend, who has done wonders for you, and who expects nothing in return, but an humble acknowledgment: and that alſo he muſt give you. I often think of his goodneſs, and bleſs him for you. If he took away a parent, he was better than a father. He himſelf brought you up, and made your guardians ſo careful of you, and ſo kind to you. He ſent you your huſband, and put you into ſuch circumſtances, that your heart cannot wiſh for more. Look back, Mrs. T. look round, and ſee, whether our God hath not dealt bountifully with you. May all his temporal mercies ſtir up, and increaſe gratitude in your ſoul. But what are theſe, though they be great, and many, and undeſerved, compared to his ſpecial favors. I knew he loved you: but I am happy to have it under your hand. Whatever almighty love can do---he will perform. O what a debt do you owe him---for his unſpeakable gifts---himſelf---What a ſum is that! His Spirit, to unite your ſpirit to Jeſus---O what an infinite mercy? And to abide with you to keep you in union, and to eſtabliſh communion with God your Saviour; that in his fulneſs you may find and enjoy all the bleſſings of the Father's love---his Father, and in Jeſus your Father. By what gracious providences has he led you to this experience! Your relations, friends, acquaintance,

quaintance, and education, all kindly overruled by him to train you up in the good old way. Your preſent ſettlement, the family you are in, the miniſtry you ſit under, O what mercies! The Bible opened to you---the promiſes credited, put in ſuit, applied. Prayer a delight, in ſome meaſure---praiſe at times very encouraging---a humble walk, as I can witneſs. My dear friend, raiſe up your heart, and bleſs his Holy name. If your heart be cold, like the weather, warm it at his love: for all his gifts are but a little earneſt in hand. At preſent, your beſt is but a foretaſte. Look forward, and ſee what an eſtate you have in reverſion. True, it is only in promiſe: but that credited is as good as any freehold. Truſt, truſt him, be not afraid. It is yet but a little, very little while, and he will put you into full poſſeſſion. And I hope to ſee it, and join your eternal ſong of praiſe to God and the Lamb. Your friends die. The year is juſt dead. I am tottering over the grave: but he ſays to me, and he keeps up my Spirits, "Be- "cauſe I live, ye ſhall live alſo." In this confidence, come what may, I go on my way rejoicing.

Pray for

W. ROMAINE.

LETTERS

FROM THE LATE

REV. WILLIAM ROMAINE,

TO ONE OF HIS SISTERS.

The Dates are, for the moſt part, uncertain; but they appear to have been written between the years 1758, *and* 1767.

LETTERS

FROM BY THE LATE

Rev. WILLIAM ROMAINE.

LETTER I.

My dear Sister,

I ALWAYS loved you as my sister, now I love you much more than ever. I trust in God you will soon stand related to me, by a more close and dearer bond than nature can tie. Only go on, and you will be happy. God has begun his work, let him finish it. All my prayers shall be offered for your speedy experience of his pardoning love; and, until you taste of it, let me entreat you to be earnest in the careful use of all the means of grace: be much in prayer, in reading, and meditating on the word of God; but

but then take care that you build not on theſe duties. You are not to fancy, that any thing you can do, is able to juſtify you in the ſight of God. Your juſtification is a free act of God's grace without works.

W. R.

LETTER II.

My dear Siſter,

I SAW Mr. R. laſt Sunday, who gave me a very pleaſing account of your growth in grace. It was ſaid formerly, that the diſtinguiſhing love of God choſe two of a city, and one of a family; but now, what reaſon have we to magnify, and to exalt the love of our God, who has been ſo exceedingly gracious to our family? I truſt, he has greater bleſſings for us all, even in this life, than we have yet received. Only do you wait upon him, and be found in thoſe ways, wherein he meets his people, and he will carry you on ſafely and ſweetly to the end of your journey: it is but a little way, and a ſhort time, and we ſhall be at home; ſo that we ought every moment to be preſſing forward; and may God keep

keep you from being weary or faint in your mind! You have afflictions and troubles in the way, and ſo have all God's children. You have them, becauſe you want them. You could not grow in grace without them. How could you take up your croſs, and deny yourſelf daily, if you had not daily troubles? And it is the exerciſe of faith to bear them, and to believe that God deals them out by number, weight, and meaſure. You have not one pain more than you ſtand in need of. And farther, "our light affliction, which is but for a moment, worketh for us, a far more exceeding and eternal weight of glory." If we do but attain to this glory, it ſignifies very little by what way we come to the attainment of it. Think on theſe things, and, through the bleſſing of God, they may help to make you ſee and feel, that the way of ſuffering is the royal way to the kingdom.

My tendereſt duty waits upon my dear mother. I hope God will finiſh his work in her, before ſhe goes hence. I truſt we ſhall meet once more in this world; and I doubt not but we ſhall meet, where we ſhall part no more. I ſend encloſed, a little piece of Mr. Maſon's. I hope God will bleſs it at this time, as it comes ſeaſonably, and particularly to my ſiſter M. who will, I expect, be able to read it with profit, about the time it reaches you.

Why

Why do you want ſo much to have texts, and pieces of ſermons? Have you not the Bible? One word of it is worth a volume. Read and pray much; and God will do more for you, than all his miniſters can.

I commend you to God, and to the riches of his grace, praying him to do for you all exceeding abundantly above all that you can aſk or think.

I remain,

Your loving brother,

W. R.

LETTER III.

July 18, 1758.

My dear Siſter,

I CAN now acquaint you, with great thankfulneſs to my good God, that my wife is brought to bed; ſhe had a pretty good time, and has a boy likely to live. In a little time, I hope to be able to get my churches provided for, and then I ſhall inform you, when I ſhall ſet out for the north. In the mean time, pray for us, and

eſpecially

eſpecially for me, that I may come unto you, with the demonſtration of the ſpirit, and of power: and if God opens a door for me, it certainly ſhall be ſo. There ſeems to be a great hungering and thirſting after the word, in moſt parts of the country; I pray God, ſome perſons may be ſent to break the bread of life, and to diſtribute the waters of comfort to them. The work of God ſtill proſpers in this city, which is the only token we have for good—for it ſhews that God, in the midſt of wrath, remembers mercy; and if his wrath ſhould encreaſe, may the work of God proſper in your ſoul and mine, that if he ſhould come to puniſh, and to deſtroy this ſinful nation, he may find no ſins in us to puniſh, all, all being covered with the Redeemer's blood.

I hope to find my mother better, to whom give my duty, and my love to my ſiſters. May you all grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt:

So prayeth your friend and brother,

W. R.

LETTER

LETTER IV.

My dear Sister,

I THANK you for your kind letter. I think ſince I left St. Olave's, I have more buſineſs than before; always ſome call to viſit the ſick or other duty; but not ſo much taken up, as to hinder me from writing every poſt, if I thought it would be any comfort to my mother. If ſhe is waiting on God, he will not leave her. If ſhe is deſiring the fulfilling of the promiſes, God cannot deny himſelf: his word cannot be broken; he will give her her heart's deſire, even himſelf to be her God, and her everlaſting reward. My wife has been very ill, thank God ſhe is now pretty well recovered, and ſends her duty to my mother, and her love to you all. The children are well.

LETTER V.

I CAN ſay nothing yet about coming down. I have had ſad troubles at St. Dunſtan's, with the new Vicar. He will let none preach

for me without a licence, which puts me to great inconvenience; but all is governed by One, who knows what is beſt, and does what is beſt, for his own glory, and his people's good. I deſire to be more and more thankful to God, for his mercies both to me, and to you. How can we thank him enough for that ſo many of us are ſeeking happineſs in eternal things, while ſo many are content with the happineſs of time and ſenſe! how can we do too much to ſhow our gratitude? Oh, let us do, or ſuffer any thing our God calls us to! ſurely, the time is ſhort, and this ſhort ſuffering is the way to an eternal weight of glory, &c.

W. R.

LETTER VI.

My dear Siſter,

I AM glad to ſee your hand writing, I received your bill, and have ſent you two books ſtitched in blue paper. You know, I ſuppoſe, why we did not all come as we intended; my wife is poorly: as ſoon as ſhe is any thing better, I hope to ſee you. I ſend you encloſed two letters

letters of Mrs. Love's, the moſt extraordinary I ever ſaw.—Her faith was as ſtrong as Abraham's, in offering up his only ſon. May God give you and me the ſame faith! and I doubt not but he will, if he call us to the like trials; for I am certain, I find it by experience, that he gives his people ſtrength for their day. Religion is in a very flouriſhing ſtate among us. We have great additions of people, and ſeveral miniſters lately come out. This is indeed a day, which the Lord hath made. Oh that I may find him preſent with his divine efficacy, when I come down; help me with your prayers, both before, and when I am there, that the work of the Lord may proſper in my hands.

Yours, moſt affectionately,

W. R.

LETTER VII.

My dear Siſter,

I HAVE been very poorly a long time, but thank God, I find ſickneſs better for me than health; and I am ſure, when the Lord ſees

ſees beſt, I ſhall be reſtored to my former ſtate. The main thing is to be ſecure of our eternal health; of that I have no doubt. Bleſſed be God for his unſpeakable gift. I believe not one tittle of the word can be broken, but that to the uttermoſt it ſhall be fulfilled, even to me. This gives a reliſh to every thing God ſends; becauſe, whatever comes from him, comes always ſanctified, and generally ſweetened. What the enemy attempts againſt our peace, God over-rules to the eſtabliſhing of it; and his temptations againſt our graces, are made to ſtrengthen them. This is my experience; I hope it is yours. Rejoice in having an Almighty friend. Be comforted in him. What ſignifies all that Satan, or the world, or our own hearts, can do againſt his power? We are his. That is enough. He will keep us. He will ſtrengthen us. He will juſtify us. He will ſanctify and glorify us. Yea, he will do this for ſuch as we are. Oh let us then fear nothing but diſpleaſing him; and while this holy fear is in our hearts, we ſhall go on ſafely and ſweetly homewards. There may we meet, even in our father's kingdom, and inherit all that Jeſus purchaſed for us!

My beſt reſpects, and duty, and prayers, attend my dear mother. I have not the leaſt uneaſy thought about her. She has God's promiſe. This ſhe ſhall find. The Lord keep you and all friends.

W. R.

LETTER

LETTER VIII.

Dear Sifter,

YOUR letter gave me greater joy than I can expreſs. I hope all will ſoon be well with your ſoul. You may examine yourſelf by theſe following rules, and I hope God will give his bleſſing to them.

Firſt, look back and ſee from whence your conviction of ſin aroſe. The ſcripture ſays, true conviction muſt come from the holy ſpirit; and when he is come, ſays Chriſt, he will convince the world of ſin. It is his buſineſs, and his office; and, when he acts in it, conviction has theſe properties different from the conviction of natural conſcience. It reſpects not ſo much acts of ſin, as the ſin of our nature; that entire pollution, and depravity of the faculties of ſoul and body, which render us by nature children of wrath. Again, it is deep; it goes to the bottom of the heart, and lays open all the lurking places of ſin. Farther, it is laſting, it continues its hatred and oppoſition to all ſin, until it be not only ſeen in the heart, but alſo driven out of it.

Secondly, if, after examining your conviction by theſe rules, you find it right, and peace and joy begin to ariſe in your conſcience; if it be the peace

peace and joy of the holy ſpirit, it will make you continue to hate ſin, and every thing ſinful. It will leave you more in love with God than it found you. You will love prayer more, and will have a freedom and liberty in it, which you had not before. You will love God's word more, and will underſtand more of it, being enabled, by his grace, to find inſtruction in it, ſuitable to all your ſpiritual wants. My meaning in all this is, if the convictions have brought you to Jeſus Chriſt, you will know it by its fruits. You will find yourſelf grow in grace, and more in earneſt about the ſalvation of your ſoul.

Thirdly, examine your growth in grace by this rule. We remember the ſin which did ſo eaſily beſet us; look at that; ſee whether you hate it entirely, and whether you have entirely got the maſtery over it. God has promiſed that you ſhall have grace to help in time of need. Apply to God for the fulfilling of this promiſe; and be more concerned about this grace, which you always want in time of need, than about ſenſible comforts; becauſe, in the one you may be deceived, but in the other you cannot. My dear ſiſter, you have choſen the better part. The kingdom of heaven is worth millions of worlds. May God enable you to ſeek, until you attain it. My prayers attend you.—Remember me to my ſiſter.---My duty to my dear mother. Adieu,

W. R.

LETTER IX.

GRACE be with you, my dear ſiſter, and with my deareſt mother; thanks for your kind letter. I am glad to obſerve the ſpirit of it. While Chriſt is dear and precious all will be well. Lay him as the foundation, and build all upon him; then foundation and building will never, never, fall. O my dear ſiſter, you cannot make too much of him. Faith, reſting on him, finds a free, full, eternal, pardon for all ſin; and faith, living upon him, finds power over ſin, deliverance from temptations and enemies; and, bye and bye, ſin ſhall be no more, but only heaven and glory, the purchaſe of the Saviour's blood. The believers motto is, "Chriſt all, I nothing." For he cannot live upon Chriſt, unleſs he feel his want of him. More wants, more faith. As they increaſe, ſo muſt faith, that the believer may get a ſupply, and the Saviour may get the glory. May that precious Saviour, eternally, infinitely precious, be your keeper! May you love him more than I do; live more upon him than I! May my dear mother get eſtabliſhed in him! Jeſus keep you! Jeſus bleſs you! My dear ſiſter, yours in him,

W. R.

LETTER

LETTER X.

My dear Sifter,

I HAVE been waiting to anſwer your kind letter, with ſomething ſatisfactory about my outward affairs; but, not being able as yet to do it, I could not put off my writing any longer. You tell me good news indeed; which makes my heart glad and thankful. O what reaſon have I to bleſs the good and gracious Lord, who is ſtill infinitely lovely to me and mine! He hath brought me once more to St. Dunſtan's, and through many miracles of mercy, which I have experienced both in my body and ſoul, for theſe laſt ſix months. Now I can ſit down, and, looking back, adore and bleſs his rich grace; in all things, and for all things, I can give him thanks. Nothing have I to mention all the day long, but mercy upon mercy; great meaſure, preſſed down, and running over. Every moment brings ſome increaſe of mercies to body, or ſoul, or children, or friends, or ſubſtance; and leads me to magnify the goodneſs of my deareſt Lord. He hath ſhewed himſelf, by numberleſs acts of grace, ſo entirely my friend, that he has enabled me to truſt all my mercies in his hands. He knows what is beſt

for me; and I am ſure he will give it me. Thus he is glorified, and I am happy. You have heard of my being a candidate for a church in the city. My friends put me up; and I am as if I were not a candidate, for I have ſcarce a thought about it. One wiſh I am ſure I have not, but that Chriſt's will may be done. Would he employ me in a larger field than I have at preſent, "here I am, Lord, ſend me." If he would have me to ſtay, and work where I am, I am content. Be thou, Lord, but with me, then I ſhall be and do what thou pleaſeſt. Thus have I caſt all my care for this and all other things upon the Lord, knowing that he careth for me. You will ſuppoſe then that I am happy; and ſo am, very, very happy. I have got the pearl; let them take the field that will. For one end and purpoſe only do I now live. I ſee in this pearl of great price, the infinitely rich Jeſus, far more wiſdom, righteouſneſs, holineſs, ſtrength, and bleſſedneſs, than I have yet attained; and I hunger and thirſt for more, ſtill more. I know it is all mine; and therefore I keep preſſing forward. In what method, and on what motives, I do this, I will tell you.

Firſt. As to myſelf, I find that, to this moment, I never go to Chriſt for any thing, until I feel the want of it; ſo that, the more wants I have, the more I make uſe of him; for which reaſon I am not afraid to diſcover what is in myſelf, be it what it will, becauſe it does not drive me from Chriſt.

Chriſt, but leads me to him. By this means ſelf is kept down, and Chriſt is exalted. For,

2. As to Chriſt, I grow in the knowledge of him, by finding every day more, that without him I can do nothing. Hereby my faith is encreaſed, and I live in a more ſettled dependance upon him. My hopes are enlarged, and laid up with him within the veil, which is the death of worldly hopes and fears; and my love to him abounds from daily experience of his rich love to my ſoul, which crucifies and kills the creature-love.

For theſe two things I am preſſing forward, deſiring to be more emptied of ſelf, and to live more out of ſelf; that I may be filled more with Chriſt, and live more upon his fullneſs: and this I am ſure is the way to be holy and happy. Now, at Chriſtmas, I would wiſh to feel in myſelf what a loſt and eternally miſerable creature I ſhould have been without Chriſt. Here lies the ground of dependance on him, and thankfulneſs to him. That believer will ſpend the beſt Chriſtmas, who is moſt experimentally acquainted with his own ruined nature, and thereby knows what a mercy it is, that God ſhould take our nature, to ſave us from all the ſins and miſeries of it; and, being thus ſaved, what will he be doing all the Chriſtmas, but praiſing and bleſſing that dear Jeſus, to whom he is infinitely, and will be eternally, indebted? May nothing but praiſe come from your lips, and mine, and

my

my dear mother's! May ſhe know, that Jeſus was born for her, and be glad now in his ſalvation.

I am,

Your's in everlaſting bonds,

W. R.

LETTER XI.

LAMBETH, *July* 7, 1764.

GRACE and peace be with you always, my dear ſiſter, and always increaſing; this I heartily wiſh and pray for, both for you and myſelf—Indeed, it is all we want, to partake of the grace of God, and to have peace, the ſweet ſenſe of it, ever upon our minds. This ruling in our ſouls is heaven upon earth; and this promiſed is enjoyed by believers. "The peace of "God rules in their hearts, alway, by all means." Of this I am a witneſs for God. Glory be to ſovereign grace. I am obliged to go down to Brighthelmſtone, before I come into the North, ſo that I ſhall not be with you, until the firſt week in Auguſt; but you ſhall hear from me again, before I come down.

I aſked

I aſked your curate to accept of ſome of lady Buchan's legacy—he ſeemed willing, and although I have not received the money, yet you may pay him ten guineas; and inform him, that it is the part of what I intend him of this legacy. Other matters I refer till I come. You need take no receipt of him, only pay him (the firſt opportunity) the money.——I am but poorly in health: the weather is ſo hot, and our congregations ſo large, that I am quite faint, but to-morrow is my laſt day. A little air and exerciſe will, I hope, ſet me up again: but, it matters not, Chriſt is mine; and he knows how to order my affairs. He can bleſs ſickneſs as well as health; nay, he does bleſs all things to his people. So I find. I have nothing to fear on his part, though every thing on my own. I am going into a den of lions. Pray for me, and pray for my journey down, that it may be to God's glory. My wife and children join with me in duty to my dear mother, and love to you.

I am, for that precious Jeſus' ſake,

Your loving friend,

And affectionate brother,

W. R.

LETTER

LETTER XII.

LAMBETH, *Sept.* 29, 1764.

My dear Sifter,

MUST not accuſe me of neglect. I have been about my maſter's buſineſs, preaching at Bath, at Bradford, at Powſey, &c. and, being now returned to London, to preach three times to morrow, I could not help giving you an account of my matters, and of my dear Jeſus's great goodneſs to me. He has travelled with me, and been with me of a truth. Oh, what have I experienced of his love, ſince I left you: he has not only let me taſte that he is precious, but he has made me alſo live upon his grace. He lets me have nothing but love, free rich love, and my very phyſic is given by, and taſtes of, his love, and always works greater love in me to him; ſo that Jeſus is become exceeding dear to me. His croſs endears him, as well as his crown. Indeed, his croſs is full of diamonds within, as his daughter, (that is every true believer) is all glorious within. But why do I ſpeak thus to you? Is not that precious Immanuel lovely in your eyes? Yes, I know he is; and I ſpeak of him to you, to encourage you ſtill to go on expecting to receive every day of his fulneſs more than you received yeſterday. Don't

ſtop.

ſtop. Don't think you have attained all he has to give; but keep preſſing on—ſtill there is more wiſdom, you know but in part; ſtill more growth in knowledge of Chriſt's righteouſneſs, it is infinite and everlaſting; ſtill more holineſs in Jeſus's fulneſs than any one living has yet received, becauſe not one on earth loves as they do in heaven; ſtill more ſtrength, becauſe every day is to bring us more ſenſible of our weakneſs, that we may be ſtrengthened more by him, and that his ſtrength may be perfected in our weakneſs. The Lord give you his mind and ſpirit, that you may be growing up into him in all things. You have great reaſon to bleſs the Lord Chriſt, for his goodneſs to you in the North; but he has a dear people, and a numerous one too, in the Weſt, and growing. It will be a vaſt multitude when they all get together; and that puts me in mind of my dear mother, who, I am ſure, will not be wanting, when the Lord counteth his jewels. Mine, and my wife's duty to her. The children are well we hear. Remember us kindly to Mr. and Mrs. Callender, and Mr. and Mrs. Packer. Jeſus be with you all.

I am, for his ſake,

Yours moſt affectionately,

W. R.

LETTER

LETTER XIII.

LAMBETH, *Nov.* 6, 1765.

My dear Sister,

WHOM I love in the Lord, peace be with you. Although I have nothing particular to communicate, yet I could not help writing on the old ſubject, which will never be exhauſted.

While there are angels to ſing, and ſaints to ſhout, to ſhout aloud for joy, they will be telling of the love of Jeſus, to all ages. How great is his goodneſs! how great is his beauty! matchleſs both; as I can witneſs for one. I am loaded with his benefits. If I ſhould begin to number them, they are more than I am able to expreſs. To my body, my ſubſtance, my children, my ſoul, all, all is mercy; and mercy too that endureth for ever. May the God of all mercy, ſecure to himſelf, from me, all the glory that is his due. You aſk about Blackfriars; the cauſe ſtands ſtill: it was to have been heard the firſt day of this term; but the lawyers were not ready. They begged for more time, and my Lord Chancellor granted it to them. When it will come on now I cannot tell. But I can tell much of Jeſus's goodneſs to me. He does not let all this waiting time be loſt. He is teaching me to make up all my happineſs in himſelf, and is kindly cutting

off

off one and another view of reſt, ſhort of him, who is our only reſt. And becauſe I am a very dull ſcholar, and the maſter is meek and lowly, he therefore bears with me, and takes a great deal of pains to inſtruct me in my leſſon. I think this is one great end and aim in all his dealings with his dear people. He would have them to truſt him, to live on him, and to love him, always. But how can he do this ſo effectually, as by bringing them off from truſting to, living on, and loving, other things? He would take theſe out of the heart, in order to make room for himſelf. He is a jealous God. He will not ſit on the ſame throne with idols. If there be one ſtill in the heart, it muſt come down.

The more we cleave to it, he will put forth the more of his ſtrength to divorce us from it. While he is in much mercy doing this, the fooliſh heart thinks Chriſt is hurting it, and intending it evil, when he means nothing but good, and is taking the beſt means to beſtow good He is removing the ſhadow, to make way for the ſubſtance. He is deadening the ſoul to ſenſual enjoyments, that it may be thereby more alive to God, and fitter for cloſer communion with him. Graciouſly is he teaching me theſe bleſſed leſſons. What he takes from me, I gain moſt by. For I am an immenſe, yea, an eternal gainer, when he fills up with himſelf the

the want of that, which he takes away. Whatever brings me this bleſſing, I can welcome it. Welcome the loſs of Blackfriars. Welcome every croſs which brings me nearer to my Jeſus, and makes me live in ſtricter fellowſhip with him; and then I can ſay, and feel it too, farewel fine world, farewel all thy fine things, farewel for ever; when they would keep me one moment from the enjoyment of my greateſt good, and from the love of my beſt and eternal friend, my Jeſus. I have not one uneaſy thought about my mother. I have ſeen the Lord's love to her, and I know he changeth not; what he hath begun he will carry on. I can only pray, ſhe may be as much ſatisfied in her own heart, as I am about her. Sweet Jeſus bleſs you in body, and ſoul, and ſubſtance. Give me an intereſt in your prayers, who am,

Your moſt affectionate brother,

W. R.

LETTER XIV.

BRIGHTHELMSTONE, *Oct.* 8, 1765.

My dear Siſter,

I HAVE been waiting for an opportunity to write unto you, and it is now come. You love to hear, and I love to write, about our common

common friend, that matchleſs loving lovely Jeſus; a ſubject one is never tired of; the more we dwell on it, the ſweeter it grows; the longer we enjoy its ſweetneſs, the more of heaven will come down to us, till we get up into heaven itſelf. To ſee Jeſus in heaven, and to enjoy him, is the bliſs of heaven. Thanks be to him, he is the joy of your heart, and mine. Although we do know him, and rejoice in him, yet we know but little of what is to be known; for he is an infinite ſubject, and we can but know him in part---but let us preſs on to know more. And, as we grow more humble and teachable, he will ſhew us more of the excellency of his knowledge. Pray earneſtly for more deep heart-humility. Mind---what he hideth from the worldly wiſe, he revealeth unto babes, unto them who are child-like, and ſimple. The Lord make us more ſo daily, that we may know him aright; and then we ſhall always ſee our ſalvation from ſin, and hell, and our title to heaven and glory, in him. We cannot know him truly without believing in him. When we underſtand his power, God-man—his errand into the world, to ſave ſinners, his Almighty arm, and the love of his bleeding heart to ſave them; and what an innumerable company he has pluckt out of hell's mouth, and raiſed up to his heaven; the more we know of theſe things, the more we can truſt him. He ſays to all ſinners, "Come to me, and I will

"ſave

" ſave you." O what grace is in theſe lips—that you and I have heard his voice, and have come, and are ſaved. We do believe, Lord, increaſe our faith! let us pray much for it; becauſe, as our faith in him increaſes, ſo will our love to him. I cannot believe he has finiſhed ſalvation's work for me, and daily experience miracles of his love, without loving him in return; and, as his miracles increaſe, I would love him more and more. O for more love to this beſt and deareſt of friends! I am ſure your heart ſays, *Amen*. Now the way to have his love both growing and increaſing, ſo as to abound in us, is to be continually making uſe of him. He has all good in him; and he has it for you and me. He has the fulneſs in him of a fountain, to communicate of it. Of this fulneſs he would have us to make free; he invites us, commands us, to come with ſtrong faith, and much love, that, by receiving from him great grace, he may get much glory from us, while we get much happineſs from him.—His generous offer is, " Come " with boldneſs—all I have is for you." Faith replies, " Lo! I come, ſweet Jeſus, at thy bid- " ding, every moment, for every thing, for grace " and glory: I am content to receive all at thy " hands, and to be indebted to thee for all, and " that for ever and ever."—While you live thus, my dear ſiſter, in conſtant fellowſhip with your Saviour, he will give you continual reaſon to love him,

him, and to bleſs him. He will ſo treat you, ſo comfort you, ſo ſtrengthen you, will make you, in him, ſo holy and ſo happy, that every day he will enable you to truſt him more, and to love him better. Thus you will come to enjoy more of him, you will delight more in his company, you will get greater intimacy with him, and will walk in cloſe communion with him, which is heaven upon earth. This growing fellowſhip with him will increaſe the joys of your preſent ſalvation. So that, when doubt of his love, ſenſe of indwelling ſin, earth or hell, would tempt you from Jeſus, he will ſpeak in his word, and will ſpeak to your heart, by his ſpirit,—"I am thine, "fear not. I will guide thee with my counſel, "and, after that, will receive thee into glory." You will believe ſtedfaſtly what he ſays, and will thereby reſiſt and overcome the temptation. He will keep you; and you ſhall hold out unto the end, and ſhall know it too, and praiſe him for perſevering grace. He will bleſs you in death; and the happieſt time you ever knew will be, when he lays your body in a ſweet ſleep, and your ſpirit, with open face, ſhall ſee Jeſus in the higheſt glory. To be with him for ever is the higheſt bliſs. To this, I truſt, he will bring you and me, that we may praiſe the riches of his grace, and get more in his debt for ever and ever. He is now teaching us this heavenly employment.--- You can, and I can, take the crown of all our gra-

ces, and throw it at his feet.---Soon, very ſoon, we ſhall do the ſame with the crown of glory. O what a thought is that!---The good Lord is preparing my mother to do the ſame. I heartily pray for her eſtabliſhment in the faith, and am, with my wife's duty and love, your faithful friend, and affectionate brother, in our precious, moſt precious, eternally precious, Jeſus,

W. ROMAINE.

LETTER XV.

LAMBETH, *Dec.* 27, 1763.

ALL the joy of this good ſeaſon be with my dear ſiſter, and my kind prayers for my mother's rejoicing alſo on this occaſion. I thank you for your laſt letter, and would have anſwered it ſooner, but have been buſy from morning to night in tranſcribing my book for the preſs, which will come out with convenient ſpeed; but I may not hurry. It is a deep ſubject, and depends much on experience: I therefore let it be read by my friends. Mr. Madan has read it, and approves of it. I ſend it to-morrow to Mr. Maſon's; and then I ſhall let it go. May the Lord

Lord Chriſt go out with it! Pray, my dear ſiſter, for a bleſſing on the publication.—I have been very ill, but am, through the goodneſs of my maſter, much better. I have not been once kept from duty, although I have got a little chapel, at which I preach twice on Sunday, and a third time, at night, at St. Dunſtan's. I commend you and my dear mother to the mercy of Jeſus; and may his grace be with you living and dying. My wife and my children, both at home and well, deſire their duty to my mother, and love to you.

I am,

With great reſpect and love,

Your affectionate brother,

W. R.

LETTER XVI.

Aug. 20, 1765.

My dear Siſter,

TO whom I wiſh an increaſe of grace and peace. I could not withſtand the perſuaſion I had to come to London; and, following it, I found my wife had been given over for ſome days.—But God had mercy on her, and on me alſo. Dr. Griffith preſcribed ſome-

thing which the Lord bleſſed, and ſhe grew ſo faſt better, that ſhe herſelf inſiſted on my going to ——, from whence I returned laſt night. No time could I get to tell you of all this till to-day. My wife was and is better; my journey was proſperous in the Lord's matters, and I find all things well at home. "The Lord ſhall preſerve "thy going out, and thy coming in." So he promiſed—ſo he fulfils—as I can witneſs. I want nothing but more faith, to truſt all with him, who, I am ſure, freely loveth and bleſſeth me. The Lord increaſe my faith and yours! My duty to my dear mother; ſhe is ſafe. Not only I ſay ſo, but ſo ſays the word of God. Die as ſhe is, ſhe cannot periſh—only ſhe wants the preſent comforts of our ſalvation. She dares, ſhe does, venture her ſoul in the hands of Jeſus, who never did, nor can, loſe any thing committed to his care. With him ſhe is ſafe. Under his care, ſhe is;—and, rejoicing in him, ſhe will be, whenever ſhe is able to ſeparate believing from the fruits of believing. The Lord teach her, and do the good pleaſure of his will in her with power!

Remember me to Mrs. and Mr. Thomas Parker, and to Mr. and Mrs. Callender. The good Lord bleſs them all. May you enjoy much of his preſence, and be guided till his ſpirit bring you to the viſion of Jeſus!

W. R.

LETTER

LETTER XVII.

LAMBETH, *April* 14.

THE Lord enrich you with all ſpiritual bleſſings, and keep you rejoicing in his precious love. He has let a little glimpſe of his glory paſs before me; and what I have ſeen, that I declare unto you. Next week, I hope to ſend you an hundred of my experiences, entitled, "The Life of Faith", where you will ſee how the Lord has taught me. When you read the book, I beg of the Lord to ſhine upon it, that you may have a right underſtanding in all things. Our kind love and duty to our dear mother, and hope her ſoul proſpers in the knowledge and faith of the Lord. I wiſh to hear of it. Pray for your loving friend and brother in Chriſt,

W. R.

LETTER XVIII.

LAMBETH, *March* 3, 1764.

GRACE and peace be with my dear ſiſter, and with my mother. I thank you for your note by the penny poſt. Our God is good: Oh,

he is good indeed to us. Not a family perhaps in England ſo bleſſed of the Lord as we are. Why us, why us? Grace, grace has done it. Grace, grace muſt have the praiſe for ever. The time is at hand. The Lord hath ſpoken, "They that wait upon me ſhall never be aſhamed." My mother is waiting. She truſts the Lord, but has not the comfort of believing. She ſhall not be aſhamed. God will appear for her, and ſhe ſhall rejoice in his ſalvation. I believe it, as much as if I now heard her in the Triumph of Faith. My little book is almoſt printed off. Pleaſe to ſend me word how to ſend them, and what number. My dear ſiſter pray for it. Let it be a book of many prayers. Beg it may be a means of increaſing faith in the hearts of all that ſhall read it.

I have got more preferment, God be thanked; I am turned out of my little chapel. Rejoice with me, that I am counted worthy to ſuffer ſhame for his dear, dear, deareſt of all names, Jeſus. I do love him more for this mark of his love. 'Tis worth more than a thouſand a year. I find to loſe for Chriſt is vaſt gain. Who would not part with farthings for guineas; oh I cannot tell you, words fail, how he has made up this loſs to me, and how he has won my very heart by it, and endeared himſelf beyond meaſure to me. Let me entreat you to preſs on. Look at nothing but the way of duty. Go on in that, and

and there, by faith, all things will work together for your good. Believe me, it is ſo. I find he makes all things, what the fleſh hates moſt, do good. Fear nothing then but ſin. And let the world rail, perſecute, it matters not. You are ſafe in Jeſus's love, and happy. I am rich. My heart too is open. I deſire no body may want, while my purſe is full. My wife is well, and the children. We join in duty to my dear mother, and in love to yourſelf.

I am,

In the cloſeſt bonds of brotherly love,

Yours, for that dear Lamb's ſake,

W. R.

LETTER XIX.

1765.

My dear Siſter,

HAVING two or three minutes to ſpare, I could not avoid informing you, of the Lord's great goodneſs to me and mine. Indeed, it is marvellous. How many bleſſings have I which

which numbers want? And how many have I, in not deſiring what I do want? Which ever way I turn myſelf, bleſſings meet me, and yet I know not why I am ſo highly favoured, unleſs it be that God may be highly honoured. For none can be more unworthy, and therefore from none can grace get ſo much glory. My election is not ended about Blackfriars. Law goes on. But I am quite out of it. My mind is at peace. Thanks be to the dear, ever dear Jeſus. It is my one deſire to pleaſe him; but how or where is not my buſineſs. He muſt look to that. All his flock is infinitely precious; and none of them ſhall periſh for lack of knowledge. If he want me to feed his ſheep at Blackfriars, I ſhall go. If he does not, I truſt I ſhall not go from him. Forbid it, Lord! and if his preſence does but go with me, wherever I am, then, I ſhall be there doing his will. So be it, ſweet Jeſus!

Your laſt account of my mother was very reviving to me. I hope I ſhall ſee her once more on this earth; (I have no doubt of ſeeing her in heaven) and rejoice with her in the goodneſs of the Lord to her ſoul. When it will be I cannot tell, on account of this law-ſuit. But, God willing, nothing ſhall hinder my calling upon you ſometime this ſummer.

Yours,

W. R.

LETTER

LETTER XX.

My dear Sifter,

I THANK you for your kind letter, and for your care of the encloſed. It was the laſt ſheet of my ſermons. I uſed to think I ſhould never live to finiſh them; and yet God has lengthened my life, and this part of my work is done. Theſe are ſome of my laſt thoughts; what I now think about religion. The thoughts which ſupport me in the near views of death and judgment. I am wholly now for magnifying the grace and love of our dear Redeemer. He deſerves more of me, than I ſhall pay him to eternity; and therefore I would deſire with Paul to know nothing but Jeſus Chriſt, and him crucified. To know him as crucified for me, and to feel the power and efficacy of his oblation on the croſs, crucifying ſin in me. To know this, is enough. Nothing more need be known. All beſides is vanity, and will be vexation of ſpirit. Believe me, my dear ſiſter, I have tried all that you can try out of him; and it is now grief to my heart. I not only renounce it, but alſo renounce it with ſorrow, and that I ſhould ſet up any thing againſt my precious Saviour, and leave him to ſeek for any elſewhere. He

is

is all in all. What would ye more? For "it "pleaſed the Father, that in him ſhould all "fulneſs dwell." May you and I dwell where all fulneſs is! I would have wrote ſooner, but Mr. Grinſhaw promiſed to ſend you a letter as ſoon as poſſible he could after we parted. Bleſſed be God, I bore my journey well. Nothing happened of what Mr. G. told, till I got home. I found my family well. As to myſelf, I am neither well nor ill: but it is beſt to be as God would have us to be. His will be done! I hope my dear mother will ſoon receive him, whom her ſoul longeth after. I don't doubt it. He has promiſed, and he cannot break his word. "He filleth the hungry with good things." My love to my ſiſters. I will ſend you ſome ſermons ſoon. Pray for your brother in the ſtrongeſt bonds,

W. R.

LETTER XXI.

LAMBETH, *April* 23.

GRACE and peace be to my dear ſiſter, from that ever, ever bleſſed Jeſus. Glory be to him. What wonders is he now doing in

in the earth! What miracles of love! Can there be greater than that you and I, ſuch poor ſinners, ſhould have daily reaſon to praiſe and to bleſs him, and that we ſhould have ſo many reaſons to believe he will let us praiſe and bleſs him to all eternity. Oh! ſiſter, is not this aſtoniſhing goodneſs? In ſin dead, and liable to the ſecond death, from hence he has raiſed us to a ſtate of grace, and ere long will raiſe us to a ſtate of glory. Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name.

He that is ſo infinitely kind to private perſons, is the very ſame to his church; for that is only a congregation of private perſons. What ſeems to hurt ſome of them is for the good of all. For the government of all is upon his ſhoulders, and he looks to the leaſt, as well as to the greateſt of his matters. Not a hair falls, and much leſs a miniſter, without his appointment. I dare not therefore think one hard thought of his taking dear Mr. Grimſhaw to himſelf. His work was done. The Lord took him to reſt; and, as to his people, they will be well looked after. Their ſhepherd will ſee to it, that they lack nothing. "But where, ſay you, ſhall they go now, to find "green paſtures, and the waters of comfort?" Why, let them go to the great ſhepherd and biſhop of ſouls. Himſelf will feed them, as Pſalm xxiii. "But he does it by means;" That is true; and is not he the Lord of means? Cannot he

he find out means, when we are at a loſs, if we look up with faith to him? I verily believe that Mr. Grimſhaw's death will be as uſeful as his life; and the work is not yet come to its height in Yorkſhire. No, it will ſpread farther, and deeper ſtill: miniſter's removals, yea, the moſt uſeful of us, ſhall tend to ſpread it. For all things work together, under God, for his glory and his people's good.

The more I think and preach about the infinitely rich Jeſus, and his love, the greater ſtill does he appear. My heart grows warmer to him. His cauſe grows more amiable; and nothing gives me pain, but that I do ſo little for him, and ſpeak ſo poorly of him, and that this lazy body is ſo ſoon tired in his work. But I would do better, and ſhall too, bye and bye.—Aye, that is my comfort. I ſhall not always live at this poor rate. When I ſee him, I ſhall be like him. Farewel then to ſin and ſorrow. Temptations farewel. Corruption is no more. Oh bleſſed time! Lord Jeſus Chriſt fit you and me for the ſight and enjoyment of himſelf!

W. ROMAINE.

LETTER

LETTER XXII.

GRACE and peace be to my dear ſiſter.——I can thank the God of all grace for what he has already done for my mother; and I have no doubt, but that he, who has begun the good work, will perfect it in her. She ſhall have peace: not becauſe I ſay ſo, but God. He has promiſed it to her. She is ſeeking; ſhe ſhall find. Truſting to this word, which cannot be broken, I am as eaſy about her, as if I ſaw her in heaven. Which of us ſhall be there firſt, I know not; but I am waiting, not knowing when my Lord will come. On him I reſt to carry me through life, through death; believing that, when he calls me hence, I ſhall ſee him face to face, to my eternal joy. And in his preſence I ſhall find my dear mother, and you; yes, you, my ſiſter. Only hold faſt the faith, and ſoon you will win the crown. The devil has a vaſt ſpite againſt you. He begins to deſpair of drawing you from Chriſt, and then his malice puts him upon plaguing you. He will make your way as troubleſome as he can. One of his grand engines againſt believers is error. If he can get the judgment wrong, he hopes thereby to prejudice the will, and ſo gain upon the heart. Thus he has always been un-

dermining the church. Oh! beware of this temptation. He commonly introduces it thus; "You are in Chriſt, and you are a believer; "but you want light in ſuch a doctrine." He allows the doctrine, but draws a falſe inference from it, under a pretence of illuſtrating the doctrine. Would you, my dear ſiſter, not be ignorant of his devices; pray to be humble. Much humility is better than much knowledge. Many knowing perſons have been loſt; but none truly humble. The Lord Jeſus keep you, and make you, in him, complete and happy. I have not forgot the Catechiſm, but I have not ſettled ſince I left you. I am at Brighthelmſtone, in Suſſex, and ſhall not be gone till November. The Lord has been wonderfully with us here, and many ſouls are awakened. Some walking rejoicing in the Lord, and vaſt congregations.

I am,

With great truth,

Your loving brother,

W. ROMAINE.

LETTER

LETTER XXIII.

LAMBETH, *Aug.* 12, 1762.

GRACE and peace to my dear mother, and to my ſiſter.——Thanks be to the Lord for your kindneſs to me. I am much in your debt, for many favors; but eſpecially for ſparing me in the article of writing. I am indeed a bad correſpondent. Truth cannot be denied. When I ſhall mend I know not. But, ſurely, between this and my next viſit, I ſhall write more than four times. Matter enough I have to write about. My laſt journey gives me a large ſubject, but I forbear at this time, excepting what relates to my dear mother, of whoſe ſalvation I have no more doubt than of mine own. Her evidences were good to me, though they cannot be comfortable to her, till the Lord pleaſe to make them ſo. Such a conviction of ſin, ſuch humiliation for ſin, could not be, but by the grace and ſpirit of God. From him, alſo, is that reliance which ſhe has, and will not let go, upon the word and promiſe of the Lord Chriſt. Bye and bye he will ſeal them to her heart.

I am,

Your truly loving brother,

In the Lord,

W. ROMAINE.

LETTER XXIV.

My dear Sifter,

TO whom I wiſh an increaſe of grace.——I could delay no longer to thank you for your kind preſent, which came ſafe, and for your kinder letter. Your good wiſhes and prayers are the beſt preſent. Let me ſtill ſhare in them. I never wanted them more. My affair at Blackfriars is not ſettled; and I have ſtrong applications to go to America, to a church in the city of Philadelphia. The Lord muſt determine. I would not have one wiſh againſt his will. Being bought with an infinite price, all I have and am ſhould be at his ſervice. He has a clear right to all, "Take it, Lord. "Let it be thine for ever." But I ſhall not be in any hurry. Waiting is good—on the Lord. I will tarry his leiſure, and look at his providences. My friends, in general, are for my ſtaying in London; and ſo am I in my own mind. But I dare not chooſe, till my choice is made plain to me. Perhaps, the Lord may fix me at Blackfriars; and then the matter will be ended at once.

My hearty prayers are for my dear mother, that this year may be the happieſt ſhe ever ſaw.

May

May ſhe find Chriſt in it. He has fought her out, and found her; but ſhe has not, in comfortable enjoyment, found him. That I wiſh and pray for, not doubting of the event; becauſe I have his word that I ſhall ſucceed. "Seek "and ye ſhall find," ſays he. His word is infallible. May ſhe ſoon experience it in the joy of his ſalvation!

W. R.

LETTER XXV.

LAMBETH, *Jan.* 7, 1766.

My dear Siſter,

ALTHOUGH I am greatly hurried, yet I could not help informing you, that this day my cauſe, about Blackfriars, was finally determined, and in my favor. I have retired and been alone this afternoon to abaſe myſelf. This is to me an amazing event. That ſuch an one ſhould be made a paſtor; one that is plagued to death with his own heart, to make him a watchman over others! What is the Lord doing? With the moſt utter abhorrence of myſelf,

myſelf, and of my being unfit to be miniſter of a great pariſh, in the midſt of this great city—I have been forced to leave it to the Lord.

I have heard, in my heart, a voice ſay, "Whom ſhall I ſend?" And I have been compelled to ſay, "Here I am, ſend me." Truſting then, ſweet Jeſus, to thy grace and power, depending upon thine arm and bleſſing, out I go, not only unfit, but alſo averſe to the work. It is thine, Lord, "to work in me both "to will and to do"

I believe you love me; indeed, I do not doubt of it; and therefore I give you this notice, to pray your maſter, and my maſter, to fit me for this new work. He knows my heart, I never had one deſire for this new work, but that I might have more room to glorify my Jeſus. I would not look at any thing, but at his glory, and at my humility. Will you intreat him, then, thus to ſet forth his praiſe? Beg of him to help me to exalt him, and to keep me down.

Your affectionate brother,

W. ROMAINE.

LETTER

LETTER XXVI.

My dear Sifter,

I HAVE longed for a little time to write you a few lines—to thank you for your laſt letter, and for your kind remembrance of me at our court. Pray continue me that favour. And, when the King ſmiles upon you, and you have freedom to approach, and have acceſs with confidence into his royal preſence, then make requeſt for your brother. He knows, for he ſent me upon, my preſent work. I find myſelf as unfit for it as a dog that cannot bark, and therefore for grace, for gifts, for ſucceſs, I am forced to depend upon him. Moſt gladly would I live as a miniſter, in the ſame way that I live as a chriſtian, " By the faith of the Son " of God," truſting in him to do all for me. There is my own ſafety. As a ſinner, I have no confidence in any thing, but the finiſhed ſalvation, the blood and righteouſneſs of the Lamb of God. This being a ſure foundation for a ſinner to reſt upon, and having myſelf found how ſure it is, I can, therefore, write freely, and mightily encourage all that hear, be they who they will, to venture upon this foundation, which God hath laid; leaving the ſucceſs (but

O that it may be abundant!) to him, from whom alone it cometh.

Being safely built upon this foundation, I find continual matter of rejoicing. Which ever way I look, comfort presents itself. To be saved from what I was once, brought to what I am now, the God of all consolation become my God, his Son my Saviour, his Spirit my leader to heaven, his promises mine; all, all mine, now enjoyed by faith; for ever, in full possession!! What divine comforts are these? With these I would encourage the miserable to come to Jesus; that, having trusted themselves with him, he might have the glory of making them happy. O that I may prevail! Say, I want for "this, Grace every moment." I call, and he, in whom all fulness dwells, says to me, "I will "water thee every moment." I believe it—I experience it. Grace has made me willing to live out of myself—upon the fulness of Jesus—In him I have what I want; yea, from him I gain by my wants. I grow richer by my poverty, and happier by my misery. Whatever it be, that brings me to live more upon his grace, is the means of my getting more grace, and thereby proves to me a real blessing. As I have freely received this grace, so I freely make the publication of it with all its benefits. I can tell my people, and boldly, that we are saved by grace; kept by grace; comforted by grace; sanctified

ſanctified by grace; and, although this be the doctrine againſt which the wicked one, the wicked world, and above all, the ſelf-righteous world, fight, with all their might; yet I am not diſcouraged, becauſe Jeſus is my ſtrength. On him I depend for counſel to ſet about the work, for ſucceſs in it, for a bleſſing upon it. If oppoſition ariſe, and it cannot but be that he who is born after the fleſh, ſhould perſecute him that is born of the Spirit; to my Almighty King I flie, and on his promiſed help I truſt. Oppoſe what will, Jeſus is on the throne. All power in heaven and earth is his. By faith, ſtrong in the Lord, and in the power of his might, I have ſeen the moſt formidable oppoſition fall before me. Therefore, let us go on, walking ſtraight forward to Jeſus, whatever may ſtand to ſtop us in the way. If war ariſe, hot, fierce and long battles; many enemies, mighty and ſtrong, all the hoſts of earth and hell; then Jeſus is my victory. He arms me for the battle, with the whole armour of God; clad in which, he teacheth my hands to war, and my fingers to fight; ſtrengthens the heart to hold out in long battles; diſcovers plots and wiles of ſubtle foes; gives courage to meet the roaring lion; brings the ſoldier off conqueror day by day, and more than conqueror at laſt, his enemies all eternally vanquiſhed; he then ſits down upon a throne, crowned with ever-

laſting glory and honor. 'Tis bleſſed fighting through Jeſus our captain: O! what will it be to reign with Jeſus our King! Heaven it is upon earth to enjoy him; and there is heaven in every thing which brings me to more enjoyment of him. This the apoſtle had in his eye, and he had a great deal of it in his heart, when he called upon his Epheſians, to grow up into him in all things, who is the head, even Chriſt. Mind, all things, while we live by faith, ſhall make us grow up into Chriſt more cloſely and intimately; finding you want him daily more and more, for life and godlineſs, for body and ſoul, for time and eternity: ſo that, without him you can do nothing. The abiding ſenſe of this will keep you in your right place, as a poor helpleſs creature, hanging on the arm, living on the bounty, of the infinitely rich Jeſus. This is the believer's growth. He grows more up into Chriſt. Taught by the Spirit of Jeſus, he ſees and feels his want of every good; and he is made to ſee and feel this continually, that he may not live upon ſelf, upon any creature, upon worldly happineſs; but that, finding his need of Jeſus every moment, he may be receiving, every moment, grace for grace out of Jeſus's fulneſs. O for more of the teaching of that ſpirit, to humble us, and to glorify Jeſus! O for more fellowſhip with him in his fulneſs of grace! Heaven is nothing more than fellow-

ſhip

ſhip with him in his fulneſs of glory. May my dear mother know him thus! I ceaſe not to remember her at his throne. Her caſe is ſafe. I only wiſh her more happy in believing it. All here are well, and deſire to be remembered to you,

With your truly affectionate brother,

W. ROMAINE.

LETTER XXVII.

1766.

My dear Siſter,

GRACE be with you. I begin to think it long ſince I heard from Hartlepool; but, ſuppoſing you make nothing of the note which I ſent from Helmſley, I muſt therefore write firſt, which I gladly do, embracing this and all occaſions to tell of Jeſus's love. His mercies have followed me all the days of my life—moſt free and undeſerved—to body and ſoul. Surely a greater monument lives not. He brought me home ſafe—keeps me in health—gives me enough and to ſpare of this world's good; and I taſte the love of the giver in his every gift. What would I more? Why, truly,

nothing in this world. But, if I am thus indebted for temporal bleſſings, where ſhall I begin to ſet forth his infinite grace in ſpirituals? I am that brand, ſuch as the like is not, plucked by Almighty love out of the burning. I might have been in it forty, aye, fifty, years ago, and in it for ever. O what patience was there in the Lamb! But he was reſolved to have all the glory: and indeed he richly deſerves it—both for ſaving me out of hell, and for giving himſelf to me to be a ſaviour; and for giving his Spirit to bring me to know myſelf, and to know him, whom to know is life eternal. All the angels, all the ſaints, could not tell how great his love already experienced is to me. How far ſhort muſt I myſelf fall? I am content he ſhould have the crown. It well becomes the head of King Jeſus. I pay him willing homage, and am glad to take a free pardon, a perfect title to heaven, at his royal hands. Indebted to him for heaven, makes the thoughts of it ſweet. I would not be out of his debt if I could.

Are not you glad? I know you are, that to me Jeſus has been ſo exceedingly kind, in all things. Yea, to mine, my family and relations. What grace has been ſhewn? How much are we bound to acknowledge his bounty? O let us with our lips and lives ſhew forth his praiſe! and let my mother join. I am ſure

ſhe

ſhe ought. Bleſſings on her from the beſt of friends. So prays your and her's, in a precious, ever precious Saviour,

W. R.

LETTER XXVIII.

LAMBETH, 1767.

My Dear Siſter,

I WAS in hopes you would have diſpoſed of my charity before this, and would have let me know to whom I am to pay the money. I am thankful you had my commiſſion, for I think it can never be more wanted. The good Lord ſecure to himſelf all the glory of this, and of every act of kindneſs to his afflicted members. I am praying for my dear mother; Jeſus hear me; that this may be the grand year of her life, when ſhe will ſay,—"Bleſs the Lord, O my ſoul, "and all that is within me, bleſs his holy name, "for he hath forgiven thee all thy ſins. He him-"ſelf is become thy ſalvation." O what a journey ſhould I have to Hartlepool, if I was to come and hear this voice of joy and thankſgiving. Well, I don't doubt of it. All is now ſafe. All will

will be comfortable, when the Lord pleaſes. Let him do what ſeemeth him good. A happy, happy year to her and to you!

Through mercy, I am going on very well. I want nothing but more capacity to praiſe and to enjoy Jeſus. He is very near to me, and he makes himſelf very dear. He ſtill ſmiles on our meetings, and is in the midſt of us. Black Friars is owned by him. He has ſet to his ſeal that God is there. O for more of his preſence to fill the ordinances with life and power. Pray for us, my dear ſiſter, and you will not loſe any thing by our having much of Chriſt with us. We will pray for you in return. To him I commend you, whoſe love is truly heaven, even upon earth. May you never want it, till you enjoy all its fulneſs, together with your loving brother,

W. R.

LETTER XXIX.

Feb. 21, 1767.

ALL ſpiritual bleſſings be with my dear ſiſter.—I thank you for your laſt favour, and for being my almoner. I hope you will write to me

me ſoon, and let me know how my mother does. As ſhe is in the Lord's hands, all will be well. Before ſhe goes hence, he will open her mouth to ſpeak for Jeſus. I go on with my prayers, that the Lord's good pleaſure may be done in her. Here is good news of the increaſing kingdom of Jeſus. More miniſters, eſpecially, are raiſed up. We have more awakenings among us. More refreſhing times. Things wear a very promiſing aſpect. Thanks for theſe bleſſings! May they bring down more. O praiſe the Lord with us, and let us magnify his name together! May we join to thank him for poor Hartlepool ſinners! I charge you not to forget me, nor Blackfriars, in your prayers. I cannot forget you. The precious Lord Jeſus be your companion and guide unto death.

I am,
Very heartily,
Yours in him,
W. R.

LETTER XXX.

LAMBETH, *June* 27, 1767.

My Dear Siſter,

I HAVE been waiting for a long time to write to you, that I might fix the time of ſeeing you, but have been prevented hitherto, by my being

being disappointed of three curates. At present I am without one; and I know not when I shall get one to my mind. I am obliged to stay till I do. Your letter this morning would not let me delay any longer. As to the contents, having received no hint from any quarter, I was indeed surprised at ——'s affair; and, as to your own connections, you are of age, and the best judge. Whatever you do, my prayers and best wishes shall attend you, married or unmarried.

If any thing can bring me down soon, it will be your account of my mother. I know she is safe as to her state, but is puzzled about the evidence of it; which robs her of her present peace, but cannot hurt her salvation. Of this, I have no doubt. I have conversed with her for several years upon this point, and am perfectly acquainted with her state. All here join in prayers for her, as long as we know her to be within the reach of prayer; and, if God permit, I will come and pray with her.—I commend you and her to the care of our dear Jesus, and am,

Very heartily in him,

Your friend, and loving brother,

W. R.

A Second

A second series of letters from the Rev. Mr. Romaine to one of his Sisters, kindly communicated to the Editor, by the Rev. Mr. Heslup of Horsley, in Northumberland; to whom also he is indebted for the former collection of family letters. There is added to these letters, one from Mr. Romaine to his Mother; and one to Mr. Heslup, on the death of his wife, the Sister to whom the family letters were addressed.

LETTERS

FROM THE LATE

Rev. WILLIAM ROMAINE,

TO ONE OF HIS SISTERS,

&c. &c.

LETTER I.

Blackfriars, *June.* 28, 1768.

My dear Sister,

I PURPOSE, through God's bleſſing, to be at Northallerton, Monday next, July 4, and deſire my old fellow-traveller may meet me there with horſes the ſame day, time enough for me to get to Yarum that night, if we cannot reach Hartlepool. I hope to be at Northallerton about noon, or ſoon after. Once more, the Lord in great mercy will bring us together, and will, I truſt, accompany our meeting with his bleſſing. If it be agreeable, I will be either at Hartlepool or Strantum, on Sunday, July 10. Remember

member me, with my beſt prayers for my dear mother; my love to brother Heſlup.

I am,

With great truth and love,

Your affectionate friend and brother,

W. ROMAINE.

LETTER II.

BLACKFRIARS, *Nov.* 19. 1768.

My dear Siſter.

I THANK you very much for your laſt letter, and for the contents of it—particularly for the good account of my mother's welfare. The Lord proſper her ſtill more and more. I am ſtill praying for her life. If the people at Hartlepool knew how much depended on it, they would do the ſame.

You tell me good news of poor ſinners converted, and of believers ſettled and eſtabliſhed in their moſt holy faith. My heart rejoices to hear of any increaſe of Jeſus his glory. He is the prince of the kings of the earth—to whom all bleſſing is due.—Yea, he is above all bleſſing and praiſe, and that for evermore; becauſe he

he humbled himſelf, God was made man; O wonderful humiliation!—He went lower; humbled himſelf to become obedient—obedient unto death—even the death of the croſs—therefore he is highly exalted.---King of Kings---crowned---many crowns upon his head. O how I triumph in my inmoſt ſoul in his love!—He loved me---I pay him homage---all within me, all without me, bleſſes his holy name. He is my king---my royal Saviour---I pay him my allegiance with heart and hand. Not that he may be away—Away with that proud thought!---But becauſe he is mine:---therefore I would walk before him, without fear, in holineſs and righteouſneſs all the days of my life.

My kind love to Mr. Heſlup, and deſire him to exalt Jeſus. He cannot ſet him too high. He cannot think of him ſo high as he is; ſo high as he deſerves. The higher he is exalted, the more will every thing, ſin eſpecially, bow before him.

When you write to Sunderland or Newcaſtle, pray remember me to my ſiſters, their huſbands, and to their families. I deſire and beg for an intereſt in your prayers, and am, with my duty to my dear mother, and prayers for her,

Your affectionate friend and brother,

W. ROMAINE.

LETTER

LETTER III.

Nov. 7, 1769.

My dear Sister,

GRACE and peace be multiplied unto you. May you be growing and increasing in the grace of our Lord Jesus Christ, and have a sweet and abiding sense of it in your heart, enjoying daily more of that peace of God, which is heaven begun. I pray you not to rest or stop in any attainments. Keep going on. Be pressing forward. Faith should grow. We read of going from faith to faith, from one degree to another. There should be a progress, both in the knowledge of your interest in Jesus, and in the enjoyment of the good things, in which you are interested. If faith must grow, then hope must also; for hope is the daughter of faith. By faith we trust the word of God, by hope we wait, till we receive the promises in his word. Hope is never disappointed, nor does it ever make ashamed. It gets many a pledge, and brings in sweet foretastes of the things hoped for. A true believer therefore never says, I have enough. No, no; his hunger and thirst increases by tastes and crumbs of glory.---What falls from his Lord's table, whets his appetite for the marriage supper.

per. So the apoſtle prays for the believing Romans---" May the God of hope fill you with all " joy and peace in believing, that ye may " abound in hope by the Holy Ghoſt." Now in proportion as faith and hope grow ſo does love.—We love God, becauſe we believe he firſt loved us; and this love increaſes, as faith gives a more ſubſtantial preſence to the things hoped for. Love is now in its infancy---the greateſt love upon earth is but one ray of the morning dawn, compared to the ſhining of the perfect day. O my dear ſiſter, never think you have attained perfect love, till you get into a perfect heaven. Be ſtill going on, growing in grace, and in the knowledge and love of God your Saviour. There is room enough for this, both on Jeſus's part, and on yours alſo. He can give more. You can receive more. And, as faith enlarges your veſſel, you will hold more. As hope increaſes, you will enjoy more. And this I pray heartily, that your love may abound yet more and more, in knowledge, and in all ſenſible feeling, that you may walk in love, till faith and hope leave you in full poſſeſſion of the love of God in life everlaſting.

I write thus, becauſe I am jealous over you with a godly jealouſy. I am afraid you ſhould ſtop by the way. Many do. They ſet out well, but fall aſleep, and dream of being in heaven, while their warfare is carrying on upon earth. They fan-

cy to themſelves a triumphant ſtate, while they are militant. A ſad deluſion! Becauſe it tempts them to reſt, when they ſhould be fighting; and to ſit ſtill, when they ſhould be preſſing forward. Are you a believer? Yes. Well then, the goſpel ſays,---" Forget the things which are behind, " and reach forth unto the things which are be- " fore." How long muſt I do this? Till you have laid hold of eternal life. Faith ſhould be growing, hope ſhould be increaſing, and love abounding, unto death; or, as the Apoſtle has it, 1 Theſſ. i. 3. Faith ſhould be at its work, love at its labor, hope at its patience, waiting on patiently, till we have finiſhed our courſe with joy. I pray God you may be thus employed, when death calls you to judgment.

Remember me, with all duty to my dear mother. I bleſs God for his great grace to her, and doubt not but he hears prayer for its continuance. My love to Mr. Heſlup, and let him read the former part of the letter, and ſtudy it. I would have him not grown up (till he is dead), but growing up into Chriſt Jeſus in all things.

I have been trying to ſpread the fame of our precious Jeſus in various parts of England---a journey of near 800 miles.

I rejoice with you in the ſpreading of the goſpel in your parts. It is the Lord's doing; and it ſhould be marvellous in our eyes.

You muſt not forget me in your prayers. I want them much. At preſent, I am in a great difficulty. My lecturer is gone, and I am forced to do the duty myſelf—for fear a falſe prophet ſhould get in. I did not ſeek it; but I hope the Lord, now he has called me to it, will give me will and power, and if it pleaſe him, ſucceſs. Deſire your friends to pray for me.

My wife travelled with me. We found the children well. I have nothing to tell of but mercies---May the giver add one to them all---even a heart to praiſe, and to bleſs his goodneſs. *Amen.*

I am,

With great truth,

Your loving brother,

W. ROMAINE.

LETTER IV.

My dear Siſter,

IT is the Lord: let him do what ſeemeth him good. So ſays faith; ſo ſhould you and I ſay. My thoughts upon this occaſion have not been improved, as I could wiſh, through great

bodily pain and indiſpoſition; but ſuch reflections as theſe have greatly tended to quiet my mind, and to produce a willing ſubmiſſion.

Firſt, My mother's true converſion to the Lord, She knew in whom ſhe had believed; and ſhe was in Chriſt. Chriſt was her gain, both in life and death. Glory be to him for this great grace.

Secondly, She died in faith: O what a mercy, to finiſh all well! What are we deſiring for ourſelves, as chriſtians, but the ſame mercy, that we may hold out to the end, and finiſh our courſe with joy? Therefore,

Thirdly, We are not to mourn, as thoſe who have no hope. Our deareſt friend is with her Lord, with whom we expect to be ſoon. We have only parted a moment, that we may meet for ever. It looks to me, in my near view of death, only like my taking leave of my dear mother, to go yearly to London. I ſhall go to her—bleſſed, truly bleſſed proſpect! and I do not wiſh her to come back to me:—becauſe—

Fourthly, I do indeed find, that the Lord ſupplies the want of all creature comforts with his own preſence. When he takes them away, it is to make more room for himſelf in the heart. A ſweet exchange! we live upon the fountain, when the ſtreams are dried up. He dries them up to make us come nearer to the fountain, and that the abſence of temporal mercies might be

ſupplied

ſupplied with an happy enjoyment and communion with God himſelf.

She had lived to a bleſſed time---even ſpeaking after the manner of men---ſhe died in a good old age, full of years---and was gathered to her people; to whom I am going. Now it is my turn. I know of nothing worth living for one day. We are now travellers; and what traveller does not wiſh to be at reſt? We are now abſent from our Lord; and home is home. What ſoldier, after a hard campaign, does not wiſh for winter quarters? What man in love, does not wiſh the moments to fly ſwiftly, to bring on his wedding day. O for that bleſſed conſummation which will laſt for ever, for ever and ever, to all eternity.

I ſhall love you, my ſiſter, as long as I live, for your attention to my dear mother. You have done your part. May you do all as well as this! I thank you for my part, and honor you greatly. My kind love to Mr. Heſlup. He has been tried with his attention to my mother; the good Lord repay his kindneſs a thouſand fold---Mine eyes overflow with tears, while I am thinking of both your goodneſs to her---God bleſs you both---God bleſs you. My kind love to my ſiſters, and their huſbands.

Poor Hartlepool! few know this loſs. It is the greateſt the town could have.

LETTER V.

BLACKFRIARS, *Sep.* 6, 1771.

GRACE be with you, and your yoke-fellow---I know we are in a dying world. I ſee it, and feel it. It is my heart's deſire to live under the conſtant impreſſion of this truth; there is but a ſtep between me and death; but a ſtep between me and the full enjoyment of what I have now by faith. It is not that I love you not---God knoweth my love to you is double---you are twice my ſiſter, born, and new-born. And I truly eſteem you both in the fleſh, and in the ſpirit. But I could not come and tell you this face to face; but I ſhall come, God willing, and tell it you, and the reaſons too, that you may be ſatisfied. Only wait patiently, and ſee how good the Lord will be to us in this, and in all other things that we wait upon him for. It is my fixt purpoſe to viſit you, as early as I can in the ſpring; but the great diſpoſer of all our purpoſes has us in his hands. Our will muſt bow to his ſovereign will; and, in ſubmiſſion to it, we always ſpeak of to-morrow, not knowing what a day may bring forth.

I can very well ſupply my abſence. There is no want of preaching; we have enough of that, and too much in the preacher's ſtrength. We want

want prayer greatly---a dependence on the almighty head to bleſs preaching to his people. This ſeems to me to be wanting both in preachers and hearers. I can do ſomething towards the ſupply of this want: and am trying at it. O that fervent effectual prayer was but aſcending more and oftener to the throne of grace; we ſhould have more ſhowers of bleſſings coming down. I beg not to be forgotten by you, at any time before the throne. May I never forget you nor yours.

Errors and hereſies are rampant. God keep you. I beg of Mr. Heſlup to be much at his Bible: he reads other books too much. I am ſure, God the Holy Ghoſt is the beſt writer; and I find him the beſt expoſitor upon his own writings. Tell Mr. Heſlup ſo. I repent of years waſted in fruitleſs ſtudy, and am, juſt as my ſtudies are over, got to be right in them. I wiſh he may improve by my miſtakes, and now in earneſt reſolve to be a Bible-ſtudent, and a Bible-chriſtian. Farewell, my dear ſiſter. May all the rich covenant mercies of our Jeſus be yours.

I am, for his ſake,

Very ſincerely,

Your loving brother,

W. ROMAINE.

My wife joins in every chriſtian wiſh. The children are well.

LETTER

LETTER VI.

BLACKFRIARS, *Oct.* 27, 1771.

My dear Sifter,

OFTEN remembered, and intereſt made for you at our court. I have been upon the king's buſineſs, travelling from place to place, to exalt and honor him, for near three months. He has been pleaſed to bring me ſafe home for the winter, and I ſit down the firſt opportunity to thank you for all your kindneſs to me at Hartlepool. I did not doubt of your love, but my viſit this year confirmed me in it. Your whole behaviour convinced me, that I was a welcome gueſt, and has kept a warm deſire upon my mind to ſee you again. Thankful am I, for what I met with of the ſame kind, both at Newcaſtle and Sunderland, eſpecially at the latter, as I was never ſo highly honored before, as to be ſuffered to ſpeak for my glorious Jeſus. Although things were not ſo pleaſing at Yarum, yet I forgive from my very heart Mr. O.'s treatment: for I believe G. M. is a dear child of God, and was miſled by his partner, who miſrepreſented me. People will quarrel; I would hinder them, if I could; but quarrel I will not: no, not with Mr. O. Thanks to the prince of peace---he has taught

taught me better things. I know him God-man: I believe in his work---it is the greateſt work of God---a complete, an eternal ſalvation. O marvellous grace, I enjoy it. While others diſpute about it, I am poſſeſſing it. They buſy themſelves about ſhadows, and I am rejoicing in the ſubſtance. Would to God Mr. O. had the ſame fellowſhip with Jeſus. Poor man! he would not talk of himſelf before the Lord God, and plead his own doings---he would not urge this plea: "Lord, my works laſt July, were very meritorious, for I ſtood and tried to ſtop all I could "from going to Yarum church, to hear that "heretic Romaine, who was going to teach "them, that they were to be ſaved wholly and "ſolely for what you had done and ſuffered, "and all glory, as well as all grace by the way, "was to be had entirely out of your fulneſs." But enough of this: Mr. W. forgives him; ſo do I: Chriſt forgive him.

My motto has long been, "Ceaſe ye from "man." All my experience leads me to truſt man leſs, and God more. My Bible is my ſtudy, and the Holy Ghoſt my commentator. I have done with names---great authorities---and living popes---for we have an Engliſh pope. In oppoſition to whom, I am a proteſtant. I proteſt againſt the merit of works, and all its long, long train of errors; but I won't diſpute with any pope. I will rather pray for him, as I do. God

open

open his eyes, and turn him from darkneſs to light, from blind popery, into goſpel-liberty.

My love to Mr. Heſlup. I fear for him, leſt theſe times ſhould take him off from Chriſt, and get him into diſputing. Deſire him, from me, to read his Bible more, and not buſy himſelf about opinions. What has he or I to do with Mr. Weſley? Let him go on in his way; and let us go on in our's. But let us be as diligent as him ---our lives as exemplary---our good works as many. And let us beat him all to nothing in charity. If he revile, let us pray. If he be dogmatical, let us be meek and lowly. I cannot give any account for my writing about him; for I don't love to have any thing to do with him; but it came upon my mind---and I let it ſtand. I ſhould rejoice to hear from you. We are all well.

I am,

Yours and Mr. Heſlup's, very heartily,

W. R.

LETTER

LETTER VII.

Nov. 9, 1771.

My dear Sifter,

I WROTE to you ſome time ago, and, hearing Mr. Parker was ill, I got a frank to Mr. Callender, in which I ſent a long letter to him, and another to Mr. Parker. None of you have thought it worth while to ſend me an anſwer, at which I am a good deal ſurprized. I therefore beg the favor of you, upon the receipt of this, to give me ſome account of my ſiſters, and their huſbands, and families; and alſo how you go on at Hartlepool. You muſt not think me indifferent to the cauſe and intereſt of God any where; but ſurely not among our own relations, at leaſt of all among relations hitherto ſo kind and obliging to me. I ſend you my written ſermons, when I cannot come to preach in perſon, but I am waiting in hope, when I ſhall confirm my doctrine by word of mouth, and find a proper time to bear my teſtimony again to the divine glory of the perſon of Jeſus, and to his abſolutely perfect ſalvation. Be aſſured, my dear ſiſter, it is complete, lacking nothing. We carry nothing to him, but receive all from him. We have, from his fulneſs, change of ſtate, of tempers, of life. He is the author of all our good thoughts, words, and works. If

theſe

theſe have any merit, it muſt be put to his account, and not to our's; for he worketh all for us, and all in us. And he will, and muſt have all the glory too. O that you may be willing to give it him! That is true holy humility. You cannot think what grace he gives to them, who are willing to return him all his glory. Try, pray for a growing ſenſe of your own unworthineſs: and the lower and viler you are in your own eyes, the more will he be honored for his grace, and therefore he will give you more; for he giveth grace unto the humble. Nothing ſtops the current of his favors ſo much, as pride; he reſiſteth the proud; he is at war with them. A ſad war! a proud ſinner fighting againſt an holy God. Who think ye will conquer? And how low will the proud be laid? O beware of all high thoughts. Take heed of admiring your own greatneſs or goodneſs. Self delight is a very pleaſing ſin, but more odious to a jealous God than the groſs ſins of the fleſh. I ſee thoſe, who fall in love with themſelves, do not think with me about my heavenly lover: I am ſure, the more we love him, the leſs we ſhall admire ourſelves. The phariſee, full of ſelf-complacency, remained in his guilt; the poor publican, who loathed himſelf, went home juſtified: ſo muſt we go to heaven, pleading all the way, and pleading there too, mercy of God through Jeſus Chriſt, and nothing elſe.

You

You will ſay, what is all this to me? Why, truly, ſiſter; you want it. There is no perfect humility, but in heaven. Till we get there, we ſhould be learning, and every day ſeeking for more grace to humble us—learning of our maſter to be meek and lowly. May God make you and me better ſcholars, and Mr. Heſlup; for he wants much to keep him down. My kind love to all friends. Don't fail me in writing the firſt poſt. I commend you to Jeſus's care and love, being truly yours in him,

W. ROMAINE.

LETTER VIII.

Dec. 22, 1772.

My dear Siſter,

ALTHOUGH I have not heard from you for ſome time, yet I cannot help wiſhing you every Chriſtmas bleſſing. And what theſe are, how many, how great, none can tell. It is the great myſtery of godlineſs—God manifeſt in the fleſh—God born for us in the fleſh—born in us by the Spirit. Then we keep our Chriſtmas,

mas, when we are new-born, the children of God by faith in Chriſt Jeſus. This new birth of Chriſt, formed in us, and dwelling in our hearts by faith, appears, as our birth into this world does. The new-born babe enters the world with crying: ſo they who have received the ſpirit of adoption cry, "Abba, Father." They are the brethren of Chriſt, one with him; and his Father is their Father. O ineſtimable privilege! What a bleſſing to believe it! What bleſſings come from enjoying it! How many ſoever they be, I wiſh them yours. When the infant is born, it cries for food: in like manner, believers as new-born babes deſire the ſincere milk of the word, that they may grow thereby. In Chriſt their ſouls live, as their bodies do in this world: on him alſo they live, and by feeding on his word, and mixing prayer and praiſe with it, they grow up into him in all things—doing nothing, either temporal or ſpiritual, but by the faith of the Son of God. For ever bleſſed are they who keep ſuch a Chriſtmas—who can call Chriſt their brother, his Father their Father, by the indwelling Spirit; and who can evidence this to themſelves and others, by a converſation directed to the glory of God.

Thus would I live, thus may you live!---in Chriſt, and on Chriſt, and to Chriſt. If we receive much from him, let us not rob him of his

his honor. If we do much for him, we have nothing to boaſt of: for he worketh in us both to will and to do. I am for good works, as much as any of them; but I would do them to a right end, and upon a right motive; and after all, having done the beſt that can be done, I would not lay the weight of the leaſt tittle of my ſalvation---no, not one atom of it, upon them. It all reſts on Chriſt---he is my only foundation---he is my topſtone: and all the building, laid on him, groweth up into a holy temple in the Lord. He has done all for me. He does all in me. He does all by me: to him be all the glory for ever and ever. Amen.

Times are very hard: but the beſt things are the cheapeſt. You may have Chriſt for nothing: and the more freely you receive, the more freely you will honor him with his gifts. So I feel it. Remember me to your poor: I beg their prayers; for I want them much.

My kind love to Mr. Heſlup. I wiſh Chriſt and he were better acquainted. I am ſure the more he knows of Chriſt, the more he will love him, and his word and ways, becauſe of Chriſt himſelf revealed in them. Farewel, my dear Siſter, and I charge you not to forget, in your daily prayers,

Your true friend,

And brother,

W. ROMAINE.

LETTER IX.

June 26, 1773.

My dear Sifter,

I AM obliged to you for your laſt favour. You would have received my acknowledgment ſooner; but I was waiting to ſee how my way would be directed this ſummer. I have waited ſo long, that I am quite aſhamed to be ſilent any longer: and, therefore, take my pen to tell you, that there is at preſent nothing determined about my travels. I hope to be where the Lord pleaſes, and to be found doing his work. Then all will be well, whereever I am.

My thoughts often run about poor Hartlepool. I believe the Lord has a people among you, and I wiſh he may honor Mr. Heſlup, by making him uſeful to gather them together, and to build them up in their moſt holy faith. My prayers are not wanting for him and them: particularly I deſire the prince of peace to keep him from a diſputing ſpirit. I do not know that he is given to it, but I know many who are: whoſe principles, as well as tempers, incline them to be of a ſelf-righteous, and therefore of a cenſorious and wrangling ſpirit. I

have

have ſuffered more from ſuch, than from all the world beſide. Bid Mr. Heſlup take warning from me. I adviſe him to avoid controverſy, as he would the plague. And, if he would be kept entirely, I will tell him how I am kept. The doctrines, which others are diſputing about, I am living upon. They have ceaſed to be with me matters of controverſy. I have brought them into experience. By which means, I not only am certain of their truth, but alſo receive from it great profit. Doubting and diſputing are at an end: for what room can there be to queſtion any doctrine, while it is really practical, and brings in a great revenue? Thus a man gets to be ſettled. Others quarrel about the ſhell, he feeds upon the kernel; and often feaſts upon it.

My wife is in good health. We all deſire to be kindly remembered to you and to Mr. Heſlup, eſpecially

Your loving brother,

W. ROMAINE.

LETTER X.

May 24, 1777.

My dear Sifter,

AS to the particulars about houſe and land—I write nothing. Hope to ſee you in June, as I promiſed, and ſee nothing at preſent to ſtop me. If I keep my word, will not God? And what is faith but taking him at his word? What is all religion but truſting to his faithfulneſs? Is not this the higheſt ſervice of the heart; and if it be real there, the ſervice alſo of the life? For the obedience of faith is the obedience of the whole man. What honor does this put upon God? His wiſdom in contriving ſuch a ſalvation—his love in revealing it—his power in working it out---his promiſes of giving it freely---and his fulfilling them perfectly---theſe, and all his attributes, are glorified in believing: for then we ſet to our ſeal, that God is true. We are of one mind with him; of one will with him: and, if we can truſt ſimply what he ſays; yea, truſt, when difficulties be in the way of his fulfilling his word; then we ſhew that our faith is ſtrong: but, if we can truſt againſt ſeeming impoſſibilities, againſt hope believe in hope, then we prove ourſelves the children

children of believing Abraham. I can aſſure you, Siſter, that my higheſt leſſon is this; and I learn it ſlowly. I want to honor God in his word, by believing againſt ſenſe---ſometimes it is well with me---but preſently I ſtagger. Yet I aim at ſtronger ſtanding in faith daily. Pray for me. My love to Mr. Heſlup. I have no advice to give him, till I ſee him; only I wiſh he may not move, till the cloud moves. Mr. M. breakfaſted with me to day, who is ſtill miſinformed, and lives at a very low rate in believing.

Mrs. Petre muſt ſend me another receipt, for ten pounds---her ſalary is ſo much this year---ſigned as before, only the ſum altered. You may pay her, if ſhe wants it much. My love to our friends at Newcaſtle and Sunderland.

I am, very ſincerely,

Yours, in our common Lord,

W. ROMAINE.

LETTER XI.

Aug. 5, 1769.

My dear Mother,

THIS is the firſt letter that I have had time to write ſince I left Hartlepool, and as you have a right to my daily remembrance, I begin my correſpondence, where it is firſt due. My journey was very pleaſant, not hot, nor duſty. All quiet and happy within. The Lord's countenance ſhining in an unclouded ſky. Mercies upon mercies---heaped up and running over. It ſeems as if I was ſingled out to be a witneſs for my God, that his mercies are above all his works. I arrived ſafe, and viſited my houſe, and found freſh matter of praiſe and thankſgiving. All glory be to free grace!

When I look back to Hartlepool, and review the dealings of a precious Jeſus with you, and with your's, my debt increaſes: and when I conſider his goodneſs to Hartlepool-ſinners, and Biſhoprick-ſinners---how many of them he has called from darkneſs to light, O what a tribute of praiſe ought we to be continually paying to the Saviour of the North country! And, if we particularly conſider our relations, one by one, whom it has pleaſed our good God to work upon by his Holy Spirit, we ſhould call upon all

within us, to bleſs his Holy name, and all with out us, to join in ſhewing forth his praiſe. This, for my own part, I would moſt gladly do, having ſeen ſo much in my laſt journey, both of his preſence with me, and of his grace working by me, that I am ready to join all that are praiſing our good God, and to crown our royal Lord and Saviour, the free giver of all bleſſings both in earth and in heaven.

I have had a good time at the Aſſizes, and preached to a vaſt congregation. The ſeed was ſown; but the great Sower is the Son of man himſelf--unleſs he rain and ſhine upon the word---man's plowing, and harrowing, and ſowing, will come to nothing. I would, therefore, preach, as well as live, in a conſtant dependence upon the bleſſing of Jeſus. After mentioning the loving kindneſs of the Lord, we ſhould remember our want of it ſtill, and how we are to receive the ſupply of our continual wants. We have a prayer-hearing God. He has anſwered all our petitions for you; whereby he has encouraged us to come again without doubt or wavering. This I hope to do for you, my dear Mother, as long as you or I are within the reach of prayer. He has let you live to a good time. You know him; you believe in him, as your Jeſus. He is your Lord and your God. It is our part and duty to beg of him, that you may be every day growing in grace, and

and in the excellency of the knowledge of Chriſt Jeſus; and that, when ever he ſhall be pleaſed to take you to himſelf, you may witneſs a good confeſſion, and confirm the truth by your death, as you do by your life. I beg my love to Mr. and Mrs. Heſlup. Pray tell them, that I never had ſo pleaſant a journey in all my life, ſo many gracious providences, and ſo many outward mercies, beſides the peace in my own ſoul;—encouragements theſe not to neglect coming another ſummer. O that, whenever I do come, it may be to the praiſe of the glory of rich free grace; and, if I ſtay longer than I uſed to do, which all appearances ſeem to favor, may the good Lord overrule a longer ſtay for greater good.

And, as I hope there are ſeveral in Hartlepool, who have nearneſs to the throne of grace, I deſire you would, one by one, deſire them to make uſe of their intereſs for me. If you ſee my brother Parker and wife, or Callender and wife, intreat the ſame favor of them: I aſk it of none but thoſe who are already in my debt, and who ought to get out of it as faſt as they can.

I am,

With my duty to you,

And my love and reſpects to all friends,

Your affectionate ſon,

And moſt obedient ſervant,

W. ROMAINE.

LETTER XII.

July 26, 1793.

My good Brother,

I WAS very glad to ſee your teſtimony, at laſt, concerning my ſiſter—and thank you for it. She was the Lord's: ſhe lived to him and on him—and ſhe is with him—where I hope you and I ſhall ſoon be with him, and like him for evermore. Till that happy day—you are called upon to be a public witneſs for him. May you preach him---in his glorious fulneſs---and may the Holy Ghoſt come down from heaven upon your preaching, that Northumberland ſinners may hear and live. Do your beſt. Exalt him with all your might, in your pulpit, and in your living, you will do but little. I am an old preacher, and have ſeen enough of his glory to be aſhamed of myſelf: I reprobate all my ſervices; and, if I were to begin again, I would try to ſhoot higher---and I do. Bleſſings on him! He is above all bleſſing and praiſe. Perhaps, before I ſee you---I may ſee him face to face---when he will enable me, without one

ſelfiſh

ſelfiſh thought, to give him all the glory: to him I commend you. May he ſupply my ſiſter's place. You will miſs her more every day. Your leſſon is to pray him to fill up her abſence with his preſence. Pray for it. So does

W. ROMAINE.

The

The Editor is obliged to alter his original plan, and to close the letters; as it has been suggested to him, by several friends of his late honored Father, to whose judgment he always wishes to pay the highest respect, that the works cannot be considered as complete, if the two pamphlets on the Jew Bill, *and the* Essay on Psalmody, *are omitted.*

Perhaps, there never was a time when the considerations on the Jew Bill *could, with more propriety, be brought before the public, than the present; when the Dutch Republic has granted the Jews an Act of Naturalization, and when the attention of society has been called to some attempts towards their conversion in this metropolis.*

A

MODEST APOLOGY

FOR THE

CITIZENS AND MERCHANTS

OF

LONDON,

WHO PETITIONED THE HOUSE OF COMMONS AGAINST NATURALIZING THE JEWS.

These men, being Jews, do exceedingly trouble our city. Acts, xvi. 20.

First published in London, 1753.

PREFACE.

THE Jews have exceedingly troubled our City of late, and they are like to trouble it much longer. They have been attempting a naturalization bill, though it be contrary to the expreſs words of their own law, and contrary alſo to our preſent religious and civil eſtabliſhment. The City of London, apprehenſive of the fatal conſequences which might ariſe from incorporating ſuch a ſet of people, aſſembled together in common-council, and, with great unanimity, reſolved to addreſs the Houſe of Commons againſt the bill. Their petition was carried up, preſented, and read. The perſons who ſpake to it were ſome of the ableſt of our merchants. Their arguments were good and ſtrong. But the honorable houſe did not ſee them

in

in the ſame light, as we did in the city. The bill was read the third time, and carried by a vaſt majority; and, if it obtains the royal aſſent, it will ſoon paſs into a law, and then every vagabond Jew may purchaſe all the liberties and immunities of free-born Engliſhmen.

The conduct of the city was warmly cenſured for oppoſing the bill. The Jews' agents could not keep their temper: they ſaid very hard things of the citizens and merchants, and they ſtill ſpeak of our oppoſition with bitterneſs; and therefore we are forced to make our Apology to the public, for what we have done, whom we deſire to conſider the tendency of this bill. We thought it affected our civil liberties as a free trading nation, and our religious liberties as a chriſtian nation; we viewed it in theſe two reſpects.

To the firſt our merchants, and Sir John Barnard in particular, ſpake moſt excellently, and the public will ſoon ſee their arguments collected and digeſted.

To the ſecond very little was ſaid, or could be ſaid, becauſe it was maintained, that,

that, as the bill came from the upper houſe, my lords the biſhops would not have ſuffered it to paſs, if they had apprehended it to be deſtructive of that religion of which they are the guardians. This was thought a ſufficient anſwer to whatever we had to urge about chriſtianity; but this anſwer did not ſatisfy us. The following reflexions will ſhew what reaſon we had to be diſſatisfied. In drawing them up, it may be thought we have indulged ſome ſeverity. The univerſal candour and infinite benevolence of the preſent age will, indeed, make our treatment of the Jews appear unpolite and uncharitable. If any cool moderate ſpirit ſhould begin, as he is reading, to be offended, we beg of him to turn back to theſe two remarks, which contain our Apology; and, if he will be pleaſed to read them twice over, we hope they will abate his heat, and enable him to proceed with temper.

I. We look upon the Jews, who lived in the time of Chriſt, as traitors, rebels againſt God. The act of rebellion was rejecting Jeſus for the promiſed Meſſiah, and

and crucifying him for a malefactor: for this Jesus was the true God, and is still the God of the christians. He is the king of all worlds, and according to our laws he has all power in heaven and in earth. And was it not then, by our laws, rebellion to attempt to dethrone and murder this sovereign Lord of the universe? Doubtless, it was the highest act of treason which man can commit.

II. The present Jews are guilty of the same treason, by aiding and abetting traitors: for they defend their ancestors' rebellion; they justify the crucifying of the Son of God; and, if they had him in their power, they would crucify him again. Their books are full of the bitterest curses and blasphemies against Jesus Christ, and they say such shocking things of him, as we dare not repeat. Now, this we bring in high treason; because the aiders and abettors of treason against God must be traitors of the blackest nature.

If the candid reader will apply these two rules to treason in our own civil affairs, and consider in what light the law

law looks upon him, who ſhould take away the life of the king, and upon him, who was an aider and abettor of the regicide, then we hope he will judge charitably of the following remarks, and inſtead of cenſuring us for laying them before him, will be led to pray for the converſion of all of them, who rebel againſt Jehovah, and againſt his Chriſt.

A MODEST

APOLOGY, &c.

1. THE Bill now depending in Parliament, which relates to the Jews' Naturalization, is entirely of a religious nature. It ſtrikes at the root of our preſent eſtabliſhment, and affects the very being of chriſtianity; and becauſe great pains have been taken to make us believe that trade was the principal end in view, and to turn our attention from its malignant influence on our religion, we have, therefore, drawn theſe few hints together, in hopes they may enable well-diſpoſed minds to form a right judgment of this important ſubject, and may ſilence them who will not be ſet right, and thereby do good to the generality among ourſelves; and, in hopes that they may fall into the hands of ſome of the Jews, and convince them that their preſent blindneſs and diſperſion are the heavy judgments of God, which he ſent upon them for

rejecting Jeſus of Nazareth for the promiſed Meſſiah, and that, therefore, they ought to be more concerned to become chriſtians, than to become Engliſhmen: but if they ſhould not be convinced on reading theſe remarks, and if any of their ſadducee doctors ſhould think proper to reply, we promiſe them an anſwer written with chriſtian meekneſs and candor.

2. The fundamental article on which theſe remarks are built, is univerſally eſtabliſhed among chriſtians, and the King's majeſty, the Lords ſpiritual and temporal, and the Commons in this preſent Parliament aſſembled, have publickly bore their teſtimony to the truth of it, and therefore we can have no diſpute with any part of the legiſlature, concerning the divine authority of the Old Teſtament and the New. Our laws, at preſent, allow theſe books to be true in all their parts, and worthy of that all-wiſe God, by whoſe inſpiration they were written: what they ſay about the Jews, who crucified Chriſt, is as true as what they ſay about his being crucified; for which reaſon we are concerned not to falſify what they ſay about his crucifiers and their abettors, leſt we ſhould introduce contradictions into our laws, and ſhould make them aſſert the ſame thing to be true, and not true, at the ſame time, and in the very ſame reſpect; for let us view our laws as they ſtand at preſent.

3. Our

3. Our civil and religious eſtabliſhment is confeſſedly Chriſtian, founded upon the doctrine of Jeſus Chriſt: and numbers of Acts of Parliament, as well as the Book of Common Prayer, and of Homilies, and the Thirty-nine Articles, which are alſo enacted by authority of Parliament, do expreſsly declare, that the volume of the Old Teſtament relates to the Meſſiah, who is therein promiſed, from beginning to end, under the character of a divine Saviour, who was to come into the world to redeem us from ſin, and death, and miſery.

4. And the Redeemer, promiſed in the Old Teſtament, came into the world at the time fixed by Moſes and the prophets,---he was born at Bethlehem of Judea, one thouſand ſeven hundred and fifty-three years ſince.---He lived at Nazareth---He taught the people throughout Judea---He wrought many miracles---He was accuſed of blaſphemy, for ſaying that he was the Son of God---Was crucified---Died---Roſe again---And after he had converſed with his diſciples for forty days, he aſcended into heaven: this perſon, our laws maintain, was the Meſſiah promiſed in the Old Teſtament.

5. Our laws farther declare, concerning this perſon, that he was God and man united in one Chriſt, and accordingly they have provided, that no perſon ſhould have a licenſe to teach in public, unleſs he ſubſcribe to the divinity of Jeſus

Jeſus Chriſt, and acknowledge him to be as truly a perſon of the divine nature, as he was a perſon of the human nature. And therefore,

6. Our laws declare over and over again, that Chriſt alone can ſave us from our ſins, and that what he ſuffered for us as man, and what his ſufferings merited for us as God, are the only ſatisfaction which can be paid to the infinite Juſtice of God the father, and therefore, if we reject the merits of his ſufferings, we utterly exclude ourſelves from the divine love and mercy, becauſe we ungratefully reject the only means which God has appointed to lead us to ſalvation.

7. The preſent Jews affirm in direct oppoſition to theſe laws, that the promiſed Meſſiah is not yet come, and that Jeſus of Nazareth was an impoſtor and a blaſphemer, by which means they make themſelves abettors of their anceſtors' crime, who crucified Chriſt. And how then ſhall we reconcile our laws with theſe Jewiſh hereſies? Shall we by law eſtabliſh *them*, who ſay the Meſſiah is not yet come, when our laws are built upon the certainty of his being come one thouſand ſeven hundred and fifty-three years ago? Or ſhall we, can we, incorporate *them* among us, who maintain, that Jeſus of Nazareth was an impoſtor and a blaſphemer, when by the laws of the land he is our Saviour and our God? Certainly theſe are ſuch fla-

grant contradictions, as no wife ſtate would, and no good ſtate can, admit into the body of its laws; and therefore we may reaſonably hope that our wiſe and good legiſlature will not eſtabliſh ſuch contradictions by act of parliament. And,

8. Upon the footing of our laws, as they ſtand at preſent, we cannot eſtabliſh them, becauſe the Old Teſtament is true. The whole legiſlature allows it to be of divine authority, and therefore no human authority can repeal it; and yet, if its prophecies foretell certain events, which were to befall the Jews after they had rejected Chriſt, and if our laws try to prevent the completion of theſe prophecies, then we endeavour, as much as in us lies, to repeal the divine laws by human authority, which not only ſuppoſes us to be wiſer than the All-wiſe, but alſo, that we can be too hard for the Almighty; and this is impiety of ſo abſurd a nature, that one would think reaſonable men could not fall into it.

9. The prophecies which relate to the ſtate and condition of the Jews, after they ſhould reject Chriſt, are very clear and very numerous. God threatens to caſt them out of their land---To deſtroy their civil polity---To ſend the Roman eagles, who ſhould beſiege Jeruſalem, and take it on the Sabbath-day, who ſhould burn the

the temple, ſo that not one ſtone of it ſhould ever after be laid upon another, and ſhould carry the people captive into all nations, where they were to continue diſperſed, until they ſhould repent and return unto the Lord, by accepting Jeſus of Nazareth for their Meſſiah.

10. In what manner the Naturalizing of the Jews will affect the authority of theſe prophecies is very obvious; for firſt, God caſt them off for rejecting Chriſt, and we take them in: he drove them out of their own land, becauſe of their unbelief, but we receive them as free-born ſubjects in our land, notwithſtanding the ſame unbelief. God expelled them, they come to us expelled, and we naturalize them: ſo that, what he made their puniſhment, we turn into a reward, by doing which, we act directly againſt providence, for we take *them* into our communion, whom he has excommunicated, and we give them a better land to make them amends for loſing that, of which he thought them unworthy.

11. In the next place, God diſperſed the Jews into all lands for rejecting Chriſt. He intended their diſperſion ſhould be their puniſhment, and we try to turn it into a bleſſing. He ſcattered them over the earth as fugitives and vagrants, the New Teſtament writers call them Vagabond Jews, and yet we gather them togther

together as if they were free-born Engliſhmen: they are the outcaſt of heaven, and yet we incorporate them: God thus diſperſed them, becauſe of their infidelity, and though they be ſtill infidels, yet we give them the privileges of chriſtian ſubjects, by which means we not only defeat the reaſon and end of the Jews' diſperſion, but alſo

12. Act in direct oppoſition to what the ſcripture declares, was to be their condition, ſo long as they ſhould continue diſperſed. They were to have no ſuch eſtabliſhment among any people, as we are trying to give them. Moſes is clear againſt it; his words, in Deut. xxviii. 65. deſerves the attention of the legiſlature. "And "among theſe nations thou ſhalt find no eaſe, "neither ſhall the ſole of thy foot have reſt; but "the Lord ſhall give thee there a trembling "heart, and failing of eyes, and ſorrow of "mind." How can this prophecy be fulfilled, after the Jews are naturalized? God here ſays, that they ſhall not find eaſe in their diſperſion; we ſay, they *ſhall* find eaſe: for we give them all the eaſe we can, by making them free ſubjects of this kingdom. God here ſays, that they *ſhall* not find reſt for the ſoles of their feet; we ſay, they *ſhall* find reſt, they *ſhall* have a quiet poſſeſſion of lands and houſes, and *ſhall* enjoy as much reſt as our laws and liberties can give them.

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The expreſſion, " of finding no reſt, not even " for the ſoles of their feet," is very ſtrong and comprehenſive: for, *he* certainly has found reſt, who being expelled his own country finds a large eſtate, and a fine houſe, and a quiet ſettlement in another country: but God here declares, that the Jews ſhould have no ſuch reſt; they were to be vagrants ſo long as they continued diſperſed, and to this day the Jews have been vagrants, excluded from all ſtates, heathen and mahometan, as well as chriſtian: but if they become native, free-born Engliſhmen, they then ceaſe to be vagrants, and find ſuch a reſt, as will fruſtrate, ſo far as man is able, the truth of God's infallible prophecies.

13. The remaining part of the prophecy, viz. that " God would give the Jews a trembling " heart, and failing of eyes, and ſorrow of mind," has been hitherto fulfilled, and no human power can prevent its future completion. It is matter of fact, that the Jews do live in continual uneaſineſs, tormented and haunted, like murderers, with a legion of horrors: their crimes deſerve theſe ſevere laſhes of conſcience, and how ſevere they are, you may read in their very faces. You know a Jew at firſt ſight. And what then are his diſtinguiſhing features? Examine what it is peculiar that ſtrikes you. It is not his dirty ſkin, for there are other people as naſty; neither

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is it the make of his body, for the Dutch are every whit as odd, awkward figures as the Jews. But look at his eyes. Don't you ſee a malignant blackneſs underneath them, which gives them ſuch a caſt, as beſpeaks guilt and murder? You can never miſtake a Jew by this mark, it throws ſuch a dead, livid aſpect over all his features, that he carries evidence enough in his face to convict him of being a crucifier. Now it muſt be granted, their ill looks would be no objection againſt naturalizing them, if they had good hearts; but when God ſays, that for rejecting Chriſt, he puniſhed them with ſuch trembling of heart, as would always betray itſelf in the countenance, then this becomes a moſt formidable objection. "The Lord ſhall give thee a trem-" bling heart, and failing of eyes, and ſorrow of " mind." The Lord ſent theſe puniſhments, and therefore it would be prudent to put off naturalizing the Jews, until he take them away: and whenever the Lord ſhall take them away, and give them fortitude of heart, life and vigour of eyes, and joy of mind, then let them be naturalized, but not till then; leaſt we ſhould be found oppoſing the decrees of providence, and ſhould thereby draw upon ourſelves ſome of thoſe very puniſhments which God has inflicted upon our friends the Jews.

14. But it may, it will be ſaid, in this all-candid age, that theſe remarks are uncharitably ſevere. They

They may be ſevere---but they are true---and truth cannot be uncharitable. They are the very words, or direct inferences from our own laws, which maintain, that the crime of the Jews, who crucified Chriſt, was the greateſt that man can commit againſt God, and the preſent Jews are known to be aiders and abettors of that crime. But leſt ſtrength of imagination, or hot-headed zeal, as warmth for our holy eſtabliſhed religion is now termed, ſhould be thought to lead us to egaggerate matters, we will mention two or three deſcriptions of the ſtate of the diſperſed Jews, which we meet with in thoſe records that our laws allow to be of divine authority.

15. The evidence already offered, proves, that the Jews *cannot* be naturalized: God has put them under an utter diſqualification: and we ſhall now ſee that they *ought not* to be naturalized; they have no merit to entitle them to any ſuch immunity; nothing but their riches could induce any ſtate to incorporate them; for they deſerve every diſcouragement under which providence has put them, and under which chriſtian ſtates have hitherto agreed to put them. Their crime conſiſted in oppoſing the decrees of the Almighty, in trying to defeat them, in ſtanding out againſt Jehovah and his Chriſt, in blaſpheming them, and in perſevering in their blaſphemy, until having filled up the meaſure of their

their iniquity God deſtroyed their civil polity, and ſcattered them as fugitives and vagabonds over the face of the earth. Our laws have ſtigmatized them with this odious character, and ſhall the ſame laws honor them with the greateſt privileges and immunities that free-born Engliſhmen can enjoy? We will not, we cannot honor them, if we obſerve their monſtrous impiety, which made our laws ſtigmatize them with the above odious character. For,

16. Becauſe they oppoſed the decrees of the Almighty, and tried to defeat them, our God himſelf told them, John viii. 44. "Ye are of "your father the devil, and the luſts of your "father you will do:" and the bleſſed Stephen ſhews what works of their father the devil they were always ready to do. Acts vii. 51, 52, "Ye "ſtiffnecked, and uncircumciſed in heart and "ears, ye do always reſiſt the Holy Ghoſt, as "your fathers did, ſo do ye. Which of the pro-"phets have not your fathers perſecuted? And "they have ſlain them which ſhewed before of "the coming of the juſt One (Chriſt) of whom "ye have been now the betrayers and mur-"derers." There is one rule of interpreting all ſuch places of ſcripture. The perſons who are guilty of the ſame crime, deſerve the ſame infamous character, but the preſent Jews are guilty of the ſame crime here mentioned, conſequently they deſerve the ſame infamous charac-

ter. Let us review theſe ſcriptures, and conſider whom we are going to naturalize; they are not only the children of the devil, but ſuch children as were always ready to do the luſts of their father; like him, ſtiffnecked, and in heart and ears diſobedient to the will of God; like him, always reſiſting the Holy Ghoſt; like him, for he was a murderer from the beginning, always perſecuting and ſlaying them, who propheſied of the coming of Chriſt; traitors, like him, for they were the betrayers and murderers of the Son of God. And are theſe the miſcreants---the ſpawn of ——— whom we are going to cheriſh in our boſom? Avert it heaven.

17. Again, our meek and gracious Redeemer thus characteriſes them, Matt. xxiii. 33. "Ye "ſerpents, ye generation of vipers, how can ye "eſcape the damnation of hell?" This he ſpeaks to the children of them who killed the prophets, and who were to fill up the meaſure of their father's guilt, by killing him, the Lord of life; the preſent Jews are aiders and abettors with their fathers in killing him, and conſequently involved in the ſame guilt. And can we believe this, and yet naturalize "Serpents, a generation "of vipers, who cannot eſcape the damnation "of hell?" But,

18. Farther, Chriſt has given us another deſcription of the Jews, which we don't think the worſe of, becauſe a zealot preacher has occaſioned

caſioned it to be much bruited of late, or becauſe it has been contemptibly treated in news-papers and in coffee-houſes. It is ſtill a part of our laws, and is ſo inconſiſtent with naturalizing the Jews, that it ought to be repealed before the bill takes place. The words are theſe, "I know," ſays Chriſt, "the blaſphemy of them, who ſay "they are Jews, and they are not, but are the "ſynagogue of ſatan." They who now pretend to be Jews, are blaſphemers, and ſhall we naturalize blaſphemy? They are the ſynagogue of ſatan, and ſhall we licence ſatan's meeting-houſe? Shall we put his ſynagogue and Chriſt's church upon the ſame foundation? God forbid.

19. But there is one more place of ſcripture, which, if ſeriouſly conſidered, would moſt effectually prevent our naturalizing the Jews: for they maintain, that Chriſt is not yet come in the fleſh, and St. John, 1ſt Ep. ch. iv. 3, aſſures us, "That "every ſpirit, which confeſſeth not that Jeſus "Chriſt is come in the fleſh, is not of God: and "this is that ſpirit of antichriſt, whereof ye "have heard that it ſhould come, and even now "already it is in the world:" from hence it appears, that the Jews are antichriſt; and ſhall we then ſet up and eſtabliſh antichriſt in our land? Is Chriſt and antichriſt to be incorporated? The thought fills us with horror. God Almighty keep us from this infatuation, and give us not over to this dreadful guilt.

20. Theſe

20. Theſe few hints may ſuffice to ſet the ſubject in a clear light, ſo far as religion is concerned. And as to trade and other worldly views, they are too mean and dirty to be once mentioned, when the honor of our own laws, nay, when the honor of God and of his laws, of Chriſt and his goſpel are to be maintained. Our own laws, and the laws of God, are built on the certainty of the Meſſiah's being come in the fleſh one thouſand ſeven hundred and fifty-three years ago: our civil and religious eſtabliſhment reſt abſolutely upon this truth; and the Jews for denying it have been regarded and treated hitherto as vagrants, infidels, blaſphemers, and crucifiers. And if we naturalize ſuch perſons, how can we avoid involving ourſelves in their guilt? For they now ſtand excommunicated by the authority of God, and by the laws of this kingdom. They are God's profeſt enemies. He expelled them from their own country, for their horrid blaſphemies and impieties, and becauſe they have not repented, he keeps them expelled. Now upon what maxims of ſound policy can we naturalize theſe outcaſts of heaven? Is it not the firſt maxim of good government to ſeek by all means the bleſſing of providence upon the ſtate? But how will this ſtep entitle us to his bleſſing? Our friends the Jews are his enemies. He expelled whom we take in. He diſperſed whom we gather together. He has accurſed whom

whom we naturalize. And therefore our friendſhip to them muſt render him at enmity with us, and involve our land in their guilt, and call down upon it their puniſhment.

21. It is an old obſervation, which has been juſtified by long experience, that blindneſs always precedes a judgment. The very heathen could obſerve it---*Quos Jupiter vult perdere, prius dementat.* Our preſent conduct argues ſome ſuch infatuation, and foretels the approach of ſome great calamity: for we have been long at open war againſt Jehovah, and his Chriſt, and have hardened our necks not to receive correction by any of the divine viſitations; for which reaſon we may expect his mercy will ſoon be wearied out. How many calls have we lately had to repentance? And how few of us repented? God viſited us with a bloody expenſive war by ſea and land for many years---He inflicted upon us the heavieſt of his judgments, a civil-war---he ſent us the peſtilence---and he viſited us with earthquakes; but all was in vain. Infidelity and immorality ſtill raged among us. We were incorrigible. And therefore he now ſeems to be giving us over to deſtruction, ſince he ſuffers us to be ſo blinded as to add to all our national ſins, that of attempting to incorporate antichriſt with the religion of the bleſſed Jeſus; which is impoſſible. Our own laws are ſtill againſt it. The prophecies of God forbid it. The Almighty

hath declared himſelf againſt it. In oppoſition to theſe authorities what will prevail? We hope in God nothing *will*---God direct the hearts of our governors, that nothing *may*---but that we may continue an happy free people, proteſtants, and chriſtians, until providence remove us from all affinity with the blaſpheming Jews, into the number of his elect made perfect through the obedience and ſufferings of Jeſus Chriſt, the God of the chriſtians.

AN

ANSWER

TO A PAMPHLET, ENTITLED,

CONSIDERATIONS ON THE BILL TO PERMIT PERSONS PROFESSING THE JEWISH RELIGION TO BE NATURALIZED;

WHEREIN THE

FALSE REASONING,

GROSS MISREPRESENTATION OF FACTS,

AND

PERVERSION OF SCRIPTURE,

ARE FULLY LAID OPEN AND DETECTED.

The multitude of the city was divided, and part held with the Jews, and part with the apoſtles. ACTS xiv. 4.

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ADVERTISEMENT

TO THE

CHRISTIAN READER.

WHEN the Jews' Naturalization was propoſed, the citizens and merchants of London thought, that their duty to their king and country, to their religion and liberties, called upon them to oppoſe it. And they conducted their oppoſition with great moderation and temper: but the Jews, though they carried their favourite point, cannot forgive us. The keenneſs of their reſentment and malice, is ſeen in a libel, which they publiſhed againſt us, entitled, "Conſiderations on the Bill to permit "perſons profeſſing the Jewiſh religion

"to

" to be naturalized." Several thousands of this libel were dispersed, with great industry, throughout the kingdom, in order to poison the minds of our countrymen, and to give them evil impressions of our conduct: and, therefore, it is become necessary for us to disperse a proper antidote, so far as the poison has been spread. The following sheets we hope will answer this purpose, which contain our reply to the Jewish Considerations, and we believe it will be agreeable to every true Englishman to find, that the Jews have accused us falsly; and that we did nothing, not even in the manner of our opposition, but what all our honest countrymen would have done, if they had been in our circumstances.

We have only to desire of the persons, into whose hands this pamphlet may fall, that if they find any of their neighbours,

bours, who are ignorant of the affair, or who have been miſled by the Jewiſh party, that they would endeavour to inform them, and to ſet them right. This will be doing juſtice to the citizens of London, and ſervice to the public, and nothing can be more neceſſary than to do it at preſent, in order to open men's eyes, and to ſhew them, who theſe Jews are, and what ſchemes they are carrying on. Theſe Jews, whom we careſs ſo much, and are taking into our boſoms, have been always hitherto conſidered by our ſtate, in the eye of the common law, as aliens; and our ſtatute law, paſſed in the 18th of Edward I. baniſhed them for ever, and made it death for a Jew to be found in England. This ſtatute was never repealed. And yet thoſe outlawed blaſphemers have, by ſome unaccountable fatality, been ſuffered to return from their baniſhment,

ment, and have got vaſt intereſt among us, and are carrying on great ſchemes. They have got the management of all money matters—We begin to feel their weight in the great companies—They want nothing now, but our lands; and the way is paved for their taking poſſeſſion of them. You ſee, by the late Act in their favor, what power and influence they already have, and this Act was to give them more; and more they will, and muſt have, unleſs we take every proper method of providing againſt the increaſe of the Jew-intereſt. There are many lawful means ſtill in our power, which every Engliſhman will take on this occaſion; in the uſe of which, we will, with all our might, labour together with you until the chriſtian-intereſt triumph over all its oppoſers.

The CITIZENS *of* LONDON
in the Chriſtian-Intereſt.

PREFACE.

THE Jews have lately publiſhed a pamphlet, entitled, "Conſiderations on the Bill to permit Perſons profeſſing the Jewiſh Religion to be naturalized." This is the firſt ſerious piece that came from their quarter. The deſign of it is to defend the propoſed naturalization, and it is drawn up by way of reply to the city petition. The perſon, whom they employed in this work, has done their cauſe a great deal of injury by his imprudent defence of it: for he has filled it with many notorious falſhoods, has perverted many ſcriptures, and has miſſtated the plaineſt facts. And he has beſides hurt them much in the opinion of the more moderate part of the city, by beſtowing his invectives without reaſon, and yet without bounds, upon every man, who happened to think differently from the Jews in this affair.

Theſe

Theſe calumnies from the Jews' quarter were not expected. Prudence ought to have taught them a different behaviour to every Engliſhman, eſpecially to the magiſtrates of this city, under whoſe government they are protected, and to the merchants, with whom they are connected in trade. It was their intereſt to have defended themſelves with good manners, and the Jews do not often act againſt their intereſt; but here is an exception to a general rule, in which they are the more culpable, as we had ſet them no example of this kind: for they cannot pretend that we have given them any precedent for their ill treatment of us.

If the citizens and merchants had made no anſwer, then the Jews would have triumphed. They would have ſaid, that we could not anſwer; and therefore ſome reply became neceſſary. And it fell to my province to draw it up. Such as it is, the reader has it now at his mercy. If he thinks it a full reply to the Jewiſh Conſiderations, &c. then I have my reward: if he does not think it a full reply, upon the

the firſt reading, I have one favor to beg of him, if it be not too much preſumption to aſk him, to read it over again. I have no right to demand ſo much of his time and labour, but I humbly aſk it in the name of theſe two reſpectable bodies, whoſe cauſe I am defending. The citizens and merchants deſire to have this affair thoroughly canvaſſed; for they are well aſſured, that every man, who is a perfect maſter of the ſubject, will have a favorable opinion of their conduct; and they will be much beholden to the reader, if he will be pleaſed to examine the facts here alledged carefully, and then give his impartial judgment: for they think nothing is more valuable to men engaged in trade and commerce, than a fair character, of which this Jew pamphlet has tried to rob them, and which it is the deſign of the following ſheets to re-eſtabliſh.

AN

ANSWER

TO THE

CONSIDERATIONS ON THE BILL TO PERMIT JEWS TO BE NATURALIZED, &c.

THE ſubject of the Jews' naturalization has been for ſome time publicly debated, and one may now be able to collect the arguments, which the advocates for the Jews can urge in their defence. They have ſpoken and written in their clients' cauſe all that it would bear, and it may not then be unſeaſonable to offer ſome reply in behalf of the chriſtians; which I have choſen to do by way of anſwer to a pamphlet, entitled, "Conſiderations on the Bill," &c. becauſe the great pen, from whence it came, and the many high encomiums made upon it, render it very probable, that this is the grand battery of the Jews, and that if this were once overthrown, they and their advocates would not be in haſte to erect another.

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There has been much artifice uſed to reconcile men's minds to this meaſure, and many fallacies have been advanced for undoubted facts. One of the moſt material, and the moſt inſiſted upon, was an opinion lately ſtarted by ſome lawyers, relating to certain natural privileges, which they aver all theſe Jews enjoy, who are born in the king's dominions. Moſt of the pamphlets and ſpeeches in favor of the Jews, run upon this ſuppoſition, and particularly the pamphlet which lies before me, takes it for granted, that they are to all intents and purpoſes natural-born ſubjects, and reaſons upon it throughout, as if it were the moſt ſelf-evident maxim in our laws. If this opinion of the miniſterial lawyers could be clearly confuted, our author's whole piece would then fall to the ground; for he has not one argument that could ſtand, if this fundamental point were removed; and therefore it is neceſſary to begin with a ſolution of this fallacy.

CHAP. I.

The Jews not natural-born Subjects—proved from the Engliſh Hiſtory.

ALL the favorers of the Jew bill have agreed to adopt a maxim, which was never heard of till the preſent times, viz. "That the Jews, who

are born in the king's dominions, are natural-born ſubjects, and entitled to the rights and privileges of Engliſhmen." This maxim they have maintained with great aſſurance, and have made it the very foundation of all their defences of the preſent bill; and therefore it is abſolutely neceſſary to enquire into the truth of it, which I ſhall endeavour to do,

Firſt, By conſulting the Engliſh hiſtory on this head. And here I find all our records unanimous in their teſtimony; they do not afford one ſingle inſtance of any Jew, who was ever conſidered in the eye of the law, as a natural-born ſubject: but on the contrary, they give us ſeveral clear proofs of their being always looked upon as foreigners and aliens. Our hiſtorians take very little notice of the Jews, till the reign of Edward the Confeſſor, in whoſe laws we find an undoubted proof, that they were then treated as vaſſals to the crown, in which light they were ever afterwards conſidered until their baniſhment in 1290. The words of the Confeſſor's law are very remarkable.

" Be it known alſo, that all the Jews, where-
" ſoever they be within the realm, ought to be
" under the king's guard and protection, as his
" vaſſals, neither can any one of them put him-
" ſelf under the power of any rich perſon, with-
" out the king's licence: for the Jews and all
" they have belong to the king. And if any
" perſon

" perſon ſhall detain them, or their money, the " king may claim them (if he pleaſes) as his own " property*."

I have given the original Latin at the bottom of this page, for the ſake of the curious, and I think the following remarks will naturally occur to every attentive reader.

1. We here ſee in what a miſerable ſtate the Jews were, when our laws firſt take notice of them: wherever they reſided, they were under the king's protection, and were not conſidered as free-born Engliſhmen, but

2. As mere vaſſals: their perſons and their goods were the king's ſole property. There is ſomething very ſtrong in the expreſſion—" The " Jews and all they have belong to the king."

3. This vaſſalage was ſo ſevere, that they could neither diſpoſe of their perſons nor effects without his particular licence, and

4. This was always conſidered as the known and eſtabliſhed law of the land: for if we read the Engliſh hiſtory with care from this period, until the Jews' expulſion in 1290, we ſhall find, that our kings thought they had a right to treat

* Sciendum eſt quoque, quod omnes Judæi ubicunque in regno ſunt ſub tutela & defenſione regis ligia debent eſſe, nec quilibet eorum alicui diviti ſe poteſt ſubdere ſine regis licentia: Judæi enim & omnia ſua regis ſunt: quod ſi quiſpiam detinuerit eos vel pecuniam eorum perquirat rex (ſi vult) tanquam ſuum proprium.

them

them as their vaſſals, which accordingly they did. And during this æra, we have inſtances in every reign of their vaſſalage, but I defy any Jew advocate to produce from hiſtory one authority of the Jews being conſidered as the natural-born ſubjects of this realm.

Our hiſtorians do not take much notice of the Jews, till the time of the conqueſt: William the Conqueror, as they inform us, did not only receive of them a large ſum of money for their admiſſion, but he alſo brought them over under the moſt odious character, that of tax-gatherers and uſurers upon his Engliſh ſubjects. Hollingſhead ſays, vol. 3. p. 15. "Among other "grievances, which the Engliſh ſuſtained by the "hard dealings of the Conqueror, this is to be "remembered, that he brought Jews into the "land from Rhoan, and appointed them a place "to inhabit and occupy." Antoninus's chronicle ſays the ſame, and the Magdeburg centuries out of him, Cent. 11. cap. 14. add, that it was *ob numeratum pretium*, for a ſum of money. Here we ſee what a prevailing engine the Jews' money was, and how ſucceſsful they have been in truſting their cauſe to its influence. The all-powerful gold which brought them into England at the conqueſt, again introduced them in the reign of Cromwell—two æras—both memorable for overturning the government at home, and for introducing the blaſpheming Jews from abroad, (theſe are very ſtriking circumſtances) and at both

times they were introduced by bribery. And do they not ſtill work by the ſelf ſame money-engine—preferred by too many, who call themſelves chriſtians, even to Chriſt himſelf, and chriſtianity?

We find the Jews in the ſame infamous ſtation, wherein the Conqueror placed them, until their baniſhment by king Edward I. and never treated as free-born ſubjects, but as vaſſals of the crown, who might be fleeced and pillaged of their ill-gotten wealth at the king's pleaſure: and accordingly, whenever the ſtate was in neceſſity, or any of our ſovereigns were diſpoſed to do a popular action, the rich Jews, who had plundered the public, were ſure to be plundered in their turn without mercy. Vaſſals they were, and like vaſſals they were treated: until at laſt, king Richard I. ſuffered no doubt to remain concerning their abſolute vaſſalage to the crown. Upon his return into England, from the Cruſade in the year 1194, Roger Hoveden informs us, Annal. pars poſt. p. 745. that he appointed a regiſter office for the Jews, in which all effects belonging to them were to be regiſtered, and the concealment of any particular was to be puniſhed with the forfeiture of body and whole eſtate. John Brompton and Hollingſhead give an account of this regiſtry, and of its officers. By means of it the king was always acquainted with the effects of the Jews, and knew perfectly what ſums he could levy upon them.

them. Can it be queſtioned, whether they were then conſidered as free-born ſubjects, when their perſons and their goods were to be regiſtered in ſuch an office of vaſſalage, and when we read of the continual uſe made of it, in after reigns, to ſqueeze money from the Jews? Inſomuch, that my Lord Coke ſays, in his notes upon the ſtatute of Judaiſm, from December 17, in the fiftieth year of Henry III. to Tueſday in Shrove-tide, the ſecond year of Edward I. which was about ſeven years, the crown received four hundred and twenty thouſand pounds, fifteen ſhillings, and four-pence—a prodigious ſum, conſidering that ſilver was but then twenty-pence an ounce, and now it is about five ſhillings and ſix-pence.

Thus were theſe wretched uſurers treated. The crown looked upon them as its vaſſals, until their final baniſhment. After which, we read nothing of them, till the time of Cromwell, and even he was not hardy enough to give them a licence to return: he only connived at it, as did King Charles II. and King James, and ſince the Revolution they have continued on the ſame footing: for they could never be made natural-born ſubjects, while the Act of Parliament, by which they were outlawed, was in full force againſt them. And we have a remarkable inſtance of the opinion which the government entertained of them in the year 1690. A diſpute aroſe between them and the chriſtian merchants, about the payment of alien duty, which the

Jews pretended they were exempted from, by royal letters of denization. But this pretence was ſuperſeded, by an order of the king in council, dated Hampton-court, October 14, 1690, requiring them to pay the alien duty, notwithſtanding letters of denization.

From theſe authorities, it is abundantly evident, that to ſuppoſe any Jew, who happens to be born in the king's dominions, to be therefore a natural-born ſubject, is a novel opinion, quite unknown to our ancient hiſtorians, and directly contrary to that ſtate of vaſſalage, which they were under from the time of Edward the Confeſſor, to their final baniſhment in 1290. Theſe hiſtorical facts demonſtrate, that during this long period, the Jews were never conſidered as free-born ſubjects. And the ſame truth may be made equally clear from the common law of the land.

CHAP. II.

The Jews not natural born Subjects---proved from the Common Law of the Land.

THE Jews were never treated as free-born ſubjects, and they could not be ſo treated without deſtroying the two eſſential maxims of our policy, viz. That the chriſtian religion is true, and that, therefore, it ought to be maintained. All our laws are founded on the former, and all of

of them tend to ſupport the latter; and does it not ſeem, at firſt ſight, the groſſeſt ſoleeiſm in polities, to allow *them* to be the natural-born ſubjects of the ſtate, who oppoſe the two fundamental principles upon which the ſtate is formed—who deny the truth of the chriſtian religion, and who have been always ſeeking its deſtruction?

The great Lord Coke lays this down for the firſt point in our law—*Summa ratio eſt quæ pro religione facit*; that is principally to be regarded which eoncerns religion: for every good government chiefly ſtudies the eternal ſalvation of men's ſouls, and after that, conſults their preſent peaee and proſperity, and therefore, for the ſake of the latter, never ſubmits to ſaerifice the former—Temporal happineſs bearing no proportion to eternal. And when the ſtate has onee fixed this for the baſis of its government, that the chriſtian religion is the only ſure way to eternal happineſs, then the next ſtep is to maintain it, and to ſeeure the obſervance of it by all wholeſome laws; in which the wiſdom of our ſtate has not been wanting. It has provided many excellent ſtatutes for the ſupport of true religion, and has thought it very conſiſtent with the mildneſs and lenity of its government, to deprive every Engliſhman of the rights and privileges of a natural-born ſubject, who ſhould be proved guilty of that infidelity and blaſphemy, of which every Jew is guilty. Upon this footing, nothing could

could be more abſurd in its nature, or more contrary to the maxims of our own policy, than to allow the natural enemies of the chriſtian religion to be the natural ſubjects of the chriſtian ſtate: becauſe this is, in fact, giving up its fundamental principles, and admitting *them* into its communion, who break thoſe very bonds of union, by which the ſtate is cemented.

And this reaſoning I will confirm from the authority of that oracle of the law my Lord Coke, who has given his opinion very clearly, and his opinion is ſufficient to determine, what is the common law of the land in the preſent caſe. In the 7th vol. of his Caſes he ſays—"The Jews, and all other infidels, are, in the "eye of the law, aliens, in the higheſt degree, "*perpetui inimici*, perpetual enemies: for the law "preſumes not they will ever be converted; "for between them, as with the devil, whoſe "ſubjects they be, and the chriſtian, there is "perpetual hoſtility, and can be no peace." The Jews then, in the eye of the common law, were always looked upon as aliens—neither natural-born ſubjects, nor capable of being naturalized—but perpetual aliens, becauſe there is no reaſonable ground to expect they will ever be converted, their oppoſition to the chriſtian being as implacable as the oppoſition of the devil: for they are his ſubjects, not Chriſt's, and as ſubjects to the devil, they are in perpetual hoſtility with Chriſt, ſo that there can be no peace between

between them and chriſtians. Thus far the great Lord Coke. This is his opinion in the preſent caſe, which is confirmed by one of the greateſt living ornaments of the law, whoſe authority I hope I may uſe without offence. "The Jews born here are, in every reſpect, to "be deemed natural-born ſubjects, and may con- "ſequently purchaſe and hold what land eſtates "they pleaſe, is to me a doctrine that ſeems "quite inconſiſtent with the whole tenor of our "laws, and with the very eſſence of our conſti "tution. That a Jew born, either here, or be- "yond ſea, may purchaſe a land eſtate, I ſhall "readily agree, but that he can hold it any "longer than the King pleaſes, I will poſitively "ſay, neither is, nor ever was, nor ever can "be, the law of this kingdom, until it be made "ſo by Act of Parliament: for that is the only "method by which the common law can be "altered; and that a land eſtate, purchaſed by "a Jew, belongs to, and may be ſeized by, "the King, is now, and has always been, the "common law of this kingdom, ever ſince chri- "ſtianity was eſtabliſhed; for even that law of "Edward the Confeſſor, was but declaratory of "the common law, as appears by the very "words of it. And notwithſtanding the great "favours granted by William the Conqueror, "and his ſucceſſors, to the Jews, they took care "not to alter this part of the common law, but, "on the contrary, enforced it, by often ſeizing

" upon the lands mortgaged to the Jews: for " in thoſe days, the purchaſes made by the Jews, " and even by chriſtians, were generally by way " of mortgage; and ſometimes the King would " grant a releaſe to the mortgager, without the " concurrence or conſent of the Jew mortgagee. " Can we ſuppoſe, that from the conqueſt to " the eighteenth year of Edward I. a period of " two hundred years, there were no Jews born " in England? Yet, in all that time, did we " ever hear of a diſtinction between Jews born " within or without the King's dominions? They " were both equally the King's property: they " had equally a right to purchaſe and to hold, " that is to ſay, till it pleaſed the King to take " it from them. Did we ever hear of ſuch a " diſtinction before the preſent age, ſo fertile " in novelties of every kind? It is a diſtinction " expreſsly contrary to the common law of this " kingdom, by which every Jew, whether born " here or abroad, and all that belongs to him is " the King's property."

I have given the opinion of this able lawyer at length, becauſe the reaſoning is clear, and the evidence convincing: and his authority, joined to my Lord Coke's, is ſufficient to determine the point, relating to the Jews being natural-born ſubjects. The common law of the land, it appears, is againſt them; and ſome of their advocates allow it: but they pretend that the common law is not unalterable, and that, if the

the parliament ſee good reaſon to repeal any part of it, they may, and ought, and accordingly they did repeal this part of it for the public utility. All this may be true and right: public utility might be the motive, and a laudable motive it is. But then it deſerved the moſt ſerious conſideration, whether, by naturalizing the Jews, we ſhould not ſacrifice a greater and certain good for a leſſer and uncertain good. The common law, in the preſent caſe, was the very baſis of our conſtitution, and came in aid and ſupport of the divine law, and public utility was then a motive not worthy of the public attention, when it could not be purſued without ſacrificing to it both the common law and the divine law: for this is the moſt material point, that our common law againſt naturalizing the Jews is founded upon the law of God. We do not plead for it, merely becauſe it is the law of the land, though ſome regard ought to be paid to it upon that account, but becauſe it has the ſanction of the divine law. We are bound not to repeal it from the authority of ſcripture.

CHAP. III.

The Jews not natural-born Subjects—proved from the Authority of the Laws of God.

VERY little ſtreſs has been laid upon this argument, although they deſerve the greateſt; becauſe

becauſe the favourers of the Jews have tried every art of railery to make it appear ridiculous. That there ſhould be any proviſion in ſcripture againſt naturalizing the Jews, was a ſubject which they treated with utter contempt. But if it be made evident, that there are ſeveral expreſs ſtatutes againſt it, then it may be reaſonably expected, that they will give this matter a more ſerious conſideration; and, like wiſe and good magiſtrates come to a reſolution to ſupport the laws of God by their authority. One of his laws, which was never repealed, ſeems very deciſive in the preſent caſe, "If any "man love not the Lord Jeſus Chriſt, let him "be anathema maranatha," 1 Cor. xvi. 22. Theſe words were antiently uſed in the moſt dreadful ſentence of excommunication, when they who loved not the Lord Jeſus were ſeparated, and caſt out from all chriſtian ſociety and communion: but the Jews are ſo far from loving, that they hate and blaſpheme our Lord Jeſus in the higheſt degree, therefore they ought, by this divine law, to be ſeparated and caſt out of our chriſtian ſociety and communion. He who loves not the Lord Jeſus is anathema, but the Jews love not the Lord Jeſus, therefore they are anathema. And will you then receive into your ſociety perſons anathematized of God for their infidelity?

And this argument will be unanſwerable by every perſon who calls himſelf a chriſtian, if he conſiders

conſiders the divine command relating to the treatment, which believers ought to give the infidel Jews. " Whoſoever tranſgreſſeth and " abideth not in the doctrine of Chriſt, hath " not God: he that abideth in the doctrine of " Chriſt, he hath both the father and the Son: " if there come any unto you, and bring not " this doctrine, receive him not into your houſe, " neither bid him God ſpeed: for he that bid- " deth him God ſpeed, is partaker of his evil " deeds," 2 John 9, 10, 11. But the Jews tranſgreſs, and abide not in the doctrine of Chriſt, and have not the true God, therefore we act in direct oppoſition to this divine command, if we receive them into our houſes, or bid them God ſpeed: for by giving them this countenance, we make ourſelves partakers of their evil deeds. It were much to be wiſhed this authority had been inſiſted upon in its proper place: for if ſcripture had been ſuffered to determine the point, no reply could have been made to this deciſion. Whoever abideth not in the doctrine of Chriſt, ought not to be received into our houſes, but the Jews abide not in the doctrine of Chriſt, therefore they ought not to be received into our houſes. Will any advocate for the Jews undertake to reconcile this with the lawfulneſs of naturalizing them?

The reaſon of theſe divine laws, and the expediency of ſubmitting to them, are very clearly aſſigned in theſe words: " Be ye not un-

" equally

" equally yoaked with unbelievers: for, what " fellowſhip hath righteouſneſs with unrighte- " ouſneſs? And what communion hath light " with darkneſs? And what concord hath " Chriſt with Belial? And what part hath he " that believeth with an infidel, &c.? Where- " fore come out from among them, and be ye " ſeparated, ſaith the Lord." 2 Cor. vi. 14, 15, &c. Come out from among theſe unbelievers and infidels, ſaith the Lord, and be ye ſeparated from them. This is God's expreſs command. Every chriſtian ought to ſeparate himſelf from unbelievers, but the Jews are unbelievers, therefore every chriſtian ought to ſeparate himſelf from them.

Now, if you naturalize the Jews, and incorporate them among you, do you not violate all theſe divine laws, and offer great indignity to the ſupreme law-giver? Certainly theſe conſiderations are very ſtriking, and ſufficient to convince any perſon, who will ſuffer himſelf to be convinced by ſcripture. I will leave the evidence of them upon the reader's mind, deſiring him to remember, that the preſent Jews follow the example of their forefathers' infidelity, and entertain the ſame blaſphemous opinions of Chriſt and of his religion, and therefore, inſtead of being admitted into any privileges or honours among chriſtians, they ought to be put upon the following footing, as the divine ſtatute in this very caſe made and provided enacts. " For " there

" there are many unruly and vain talkers and
" deceivers, especially they of the circumcision,
" whose mouths must be stopped, who subvert
" whole houses, teaching things which they ought
" not, for filthy lucre's sake," Titus i. 10, 11.

CHAP. IV.

That the Jews are not natural-born Subjects---proved from the reason of the Thing. The Evidence summed up.

IT appears then from all these arguments, that the Jews, who are born in the king's dominions, are not natural-born subjects. Our antient histories and records unanimously declare, that they were the vassals of the crown; and that they cannot be treated as natural-born subjects, without overturning the very basis of our laws, and without breaking those divine statutes upon which our laws were founded. From hence arises,

Fourthly, The absurdity of reckoning them free-born. It is contrary to reason and common sense: for who are these foreign natural-born subjects? Are they not Jews? And what are Jews? Are they not the only people upon the earth, whose principles lead them to abhor and persecute

perſecute chriſtians? And will the ſtate allow them to be our fellow ſubjects, who are our profeſt enemies? Will it incorporate them into our communion, whoſe tenets diſpoſe them to deſtroy the communion? This is a moſt unnatural practice, and what in a ſimilar inſtance appears unnatural enough to the promoters of this very bill: for they would not naturalize a chriſtian foreigner, if he happened to differ from them concerning the lawfulneſs of the revolution; becauſe this, ſay they, is ſapping the very root of the preſent eſtabliſhment; and yet they will naturalize a Jew foreigner, who differs from all chriſtians concerning the lawfulneſs of the chriſtian religion, although this be ſapping the very root of our conſtitution both in church and ſtate.

But it has been ſaid, that the preſent Jews are not ſo oppoſite to the chriſtians as they were formerly: they have loſt ſome of the perſecuting ſpirit of their anceſtors. The proof of this is not ſo manifeſt, as the confidence of them, who aſſert it: for the cauſe of their hatred ſtill remains; but, thank God, they want opportunity to ſhew how much they hate us. Their principles are as oppoſite to us as ever. Their doctrines and their practices lead them ſtill to deteſt us moſt heartily. And why then ſhould not their enmity to us operate as ſtrongly, as it uſed to do, if they could once get the civil ſword into their

their hands? Every chriſtian ſtate, except ours, is perſuaded it would operate as ſtrongly, and therefore they are every where put under the ſame incapacities, as the wiſdom of our laws put them under, until this bill was made in their favor; which ſhews what opinion the common ſenſe and reaſon of all chriſtians lead them to form of the Jews. They never thought it conſiſtent with prudence to naturalize their avowed enemies. And the very Turks think the ſame; they refuſe to admit a Jew into their communion: for they entertain ſuch a bad opinion of the Jews' principles, that they will not receive a convert from among them; but whenever a Jew profeſſes his deſire to become a Mahometan, they oblige him firſt to turn chriſtian. This practice is ſuppoſed to be agreeable to their law, which in the rank of prophets, places Mahomet firſt, Chriſt ſecond, and Moſes third; and they think no Jew can be a true believer in Mahomet, who diſbelieves Jeſus Chriſt; and therefore they naturalize no Jew, unleſs he firſt turn chriſtian. Whereas we naturalize them with all their infidel tenets and immoral practices, which ſhews, that we have leſs concern about our own ſafety, and leſs regard for Chriſt's honor than the very Turks have.

From all theſe authorities, I hope, it is now evident, that a Jew, born in the king's dominions, is not therefore a natural-born ſubject. Our laws

laws have always conſidered his infidelity as an abſolute diſqualification, and accordingly

I. Our hiſtories unanimouſly declare, that the Jews were never conſidered as free-born ſubjects of this realm: but their condition was vaſſalage, and their perſons and their fortunes were the king's property: and

II. Our laws confirm theſe hiſtories: the Jews vaſſalage appears from many records, and from the fundamental principles of our conſtitution, which oppoſe the Jews' admiſſion into it. A believer and an unbeliever—Chriſt and Antichriſt—The church of God and the ſynagogue of ſatan—A chriſtian ſtate formed upon Jew principles, or a Jew ſtate upon chriſtian principles—Theſe are things of heterogeneous natures, which it is impoſſible to reconcile; and if any civil conſtitution ſhould try to reconcile them, it would not be able long to endure the violent ſhocks of theſe diſcordant qualities. For

III. God has declared himſelf againſt ſuch unnatural mixtures: he has frequently cautioned us againſt living among infidel Jews, and has given his reaſons, which every day's experience confirms, and which may be alſo farther confirmed

IV. From reaſon and common ſenſe. Nothing can be more abſurd, than to think of uniting them with us in the bonds of ſociety, whoſe enmity to us is implacable: for who ever heard of

of making ſuch foreigners our natural-born fellow ſubjects, who had a natural-born enmity to us? This is worſe than tying a living man to a dead carcaſs. The Jews murdered Chriſt, and would murder us if they had power: they blaſpheme Chriſt and his religion; ſo that they are murderers and blaſphemers convict; and who ever heard of a natural-born murderer, or a natural-born blaſphemer? For murdering and blaſpheming Chriſt, God drove them out of the Holy Land, and made them vagrants all over the earth, and who ever heard of a natural-born vagrant? Of a natural-born Engliſh-foreign-Jew? i. e. a free ſlave—born in the liberty of bondage. And yet, however abſurd this may ſeem, we have theſe native foreigners lately imported among us. We have murderers, crucifiers, blaſphemers, vagrants, all become natural-born Jew-Engliſhmen—in oppoſition to our hiſtory and records—to our conſtitution and laws—to the laws of God, and to reaſon and common ſenſe—which declare with one voice—That no infidel Jew can be a free-born ſubject of our chriſtian ſociety.

I have inſiſted the longer upon the proof of this point, becauſe the author takes it for granted throughout his pamphlet, that the Jews, born in England, are natural-born ſubjects: he builds all his reaſoning upon it, and therefore I have endeavoured to prove it to be a fallacy: and I

hope the reader now ſees it in this light. If he does not, it will be of no ſervice to him to read any farther: but if he does, he will eaſily follow me in the particular confutation of our author's performance; which he has drawn up in the form of an anſwer to the city petition, purpoſing to ſhew that the bill is "not diſhonorable "to the chriſtian religion—Not dangerous to the "conſtitution—Not highly prejudicial to the "intereſt and trade of the kingdom in general, "nor to that of the city in particular."

CHAP. V.

The naturalization of Jews a diſhonor to the Chriſtian religion.

THE five firſt pages of the Conſiderations contain a general account of the bill, and are built upon the diſtinction of native and foreign Jews—A diſtinction which the citizens of London were not acquainted with; they conſidered all Jews, whether born here or abroad, as foreigners and aliens. The law made no diſtinction between them, and therefore they made no difference: but ſuppoſed that the naturalizing of any Jew would be a diſhonor to the chriſtian religion;

religion: for what can diſhonor it ſo much, as the giving to its blaſphemers the civil honors of the ſtate. Every Jew-Engliſhman reflects a diſgrace upon that conſtitution, which naturalized his blaſphemies: for you cannot ſeparate the political Jew from the blaſpheming Jew—The ſame perſon is both—and conſider him in what light you will, he cannot, while he is a Jew, ceaſe to be a blaſphemer, and conſequently to be a diſgrace to Chriſt. Every Jew looks upon Chriſt as an impoſtor, and juſtifies the Act of his fore-fathers, who put him to death for a malefactor; and ſuch is their implacable hatred of him and his doctrines, that they would crucify him again, if they had him in their power, of which we had the moſt glaring proofs in their frequently crucifying chriſtian children on Good-Friday, in contempt and mockery of Chriſt's crucifixion. On the contrary, our government declares, that Chriſt was not an impoſtor, and abhors the thoughts of his being put to death for a malefactor, and inſtead of crucifying him again, adores and worſhips him as the true God, who is over all bleſſed for ever. Thus the opinion of our government is diametrically oppoſite to the opinion of the Jews: for their impoſtor is our Saviour—and their malefactor is our Almighty God. We ſerve and honor him—they condemn and blaſpheme him: and therefore ſince we do him honor, by treating him ac-

cording to his nature and dignity, certainly they muſt diſhonor him, who treat him otherwiſe; who try to rob him of his perfections, and to ſteal his glory from him: for what is it to make him a malefactor and impoſtor, but to render him the moſt baſe and diſhonorable perſon that ever breathed upon this earth?

This is a true ſtate of the caſe, and upon this footing the attempt to naturalize the Jews is an attempt to naturalize diſgrace upon Chriſt, and every Jew naturalized, naturalizes freſh diſhonor upon the chriſtian religion, becauſe every one of them is a blaſphemer of Chriſt and his religion, and to admit them, as ſuch, into our chriſtian community, is giving to blaſphemers the honors of that community, which cannot be done without making blaſphemy againſt the chriſtian religion honorable.

In anſwer to all this, the apologiſt for the Jews, replies, p. 6. "And firſt, with regard to its "being diſhonorable to the chriſtian religion; it "would be kind if we were told how long it has "been held ſo, and when this maxim was firſt "broached." Since his ignorance is for once inquiſitive, I will be ſo kind as to inform him. It was held ſo ever ſince there was a chriſtian ſociety, and it has been held ſo in every chriſtian ſociety, until the preſent age, fruitful in prodigies, firſt began to act contrary to the ſenſe of the whole chriſtian world. The maxim was firſt broached

broached in this ever memorable year of thinking it no diſhonor to Chriſt, to admit blaſpheming Jews into one and the ſame ſociety with believing chriſtians; and I dare maintain, that the preſent ſet of ——— is the only one ſince the time of Chriſt, that would have countenanced ſo antichriſtian a meaſure.

But though it be a novel maxim, yet perhaps it may be the means of converting the Jews to the chriſtian faith. Their apologiſt dwells upon this from the 7th to the 11th page. The following reaſons will I hope clear up this matter.

Firſt, Naturalizing the Jews cannot be the means of converting them, becauſe the very attempt of it is a proof of their infidelity, and argues the improbability of their being converted at this time. Their own law enjoins them to make no covenant with the nations (Exod. xxiii. 32, 33. ch. xxxiv. 11—17. Deut. vii. 2.) but, by the act of naturalization, they have made a covenant with our nation, therefore they have broke their own law. And

Secondly, As they have given up their faith, ſo have we given up ours: for if we had believed perfectly in Chriſt, we ſhould never have ſuffered the Jews to obtain ſuch a ſettlement among us, as he declares they ſhould not have, while they continued to reject him for their Meſſiah. The ſcripture ſays, that they were to be diſperſed among the nations---naturalizing them is collecting

ing the diſperſed into one body. Among the nations they were to find no eaſe, neither was the ſole of their foot to have any reſt, but we try to give them all the eaſe and reſt which our laws can give to natural-born ſubjects. So that it was an act of infidelity on both ſides---they gave up the law, and we gave up the goſpel: and was this then the likely means of converting them? Was it not rather an argument to harden them in their unbelief, to ſee us act againſt the principles of that religion which we profeſs? For it would be wonderful indeed, if our rejecting the chriſtian faith ſhould prove the effectual method of converting them to it.

But the Jews' apologiſt ſays, p. 8, the ſcripture declares, that the Jews are objects of converſion, and that this is a likely ſtep towards it. Both theſe aſſertions are unſupported. For,

Firſt, This argument has been urged long ago, and we have the experience of ſeveral ages to prove, that there is no force in it. When the Jews were baniſhed from moſt countries in Europe, they were received into Italy, upon this very pretence; but we read of no converſions. P. Heylin, in his Microcoſm, p. 570, mentioning the great number of Jews in Rome, and in the Pope's dominions, ſays, "The reaſon why they "are permitted to live thus under our holy "father's noſe, is forſooth, an expectation of "their converſion, which is a mere pretence,

" the reaſon being indeed, the benefit hence " ariſing to his holineſs's coffers, &c."

Secondly, This ſame argument was uſed in the time of Cromwell. The Jews were then brought in under a pretence of its being a very probable means of their general call and converſion: but hitherto no ſuch good effect has been produced. We have had experience of them near one hundred years, and how many converts have been made in all that time? So few, that for our own honor, we had better conceal their number.

Thirdly, I cannot find any one paſſage in the Old Teſtament or the New, which authorizes us to ſuppoſe, that the whole nation of the Jews is ever to be converted. Their apologiſt makes a large quotation from Romans xi. and infers from it, that the " Jews ſhall believe and be all ſaved:" from what words he draws this inference, he does not mention---probably from the 23d and 26th verſes, for they are the two ſtrongeſt paſſages to his purpoſe. " And they (the Jews) alſo, if " they abide not ſtill in unbelief, ſhall be graffed " in: for God is able to graft them in again." Obſerve the conditional clauſes, *if* they abide not ſtill in unbelief; it is not, they ſhall not abide, which is the form of God's promiſes and decrees ---And God is able, the apoſtle does not ſay, " is reſolved or has decreed," but only has power to do it. " And ſo all Iſrael ſhall be " ſaved."

" ſaved." Iſrael ſtands here for the whole body of believers : for they are not all Iſrael which are of Iſrael---All the natural offspring are not called Iſrael, but only the Iſrael of God. And when the fullneſs of the Gentiles is come in, and joined to the remnant, according to the election of Grace, when believing Jews and Gentiles ſhall have filled up the number of God's elect, then all the Iſrael of God, who are the ſeed of Abraham, according to the faith, not fleſh, ſhall be ſaved.

But ſuppoſing the Jews are to be converted to the chriſtian faith, yet there are many objections, and ſome of them inſuperable, againſt naturalizing them, as the proper means to attain that end. For if the converting them be the principal motive, as this plea ſuppoſes, why do you naturalize none but rich Jews? Have not the poorer ſouls to be ſaved as well as the rich? And is God any reſpecter of perſons? Is not a poor man's ſoul as valuable in his ſight as a rich man's? And why then do you ſet a greater value upon the one than the other, by granting the means of converſion to none but the rich.

And why do you invite thoſe rich Jews from all other countries to come into England to be converted? Have you any authority to ſuppoſe, that this iſland is to be the place of their converſion? You have no authority from ſcripture, nor none from tradition, not even Jewiſh, that I

can

can find. And the reaſon of the thing is againſt you: for are there not as able divines in other countries, as we have here? I wiſh no man could ſay abler: and do they not live as good lives as our divines? I wiſh no man could ſay, better: and therefore are not their arguments and their lives more likely to convert the Jews than ours?

However, if we muſt have the Jews converted by Engliſh divines, would it not be ſafer and eaſier to ſend our miſſionaries over to them, than to bring them over to us? I dare promiſe, in this all candid age, no gentle humane preacher would refuſe the trouble of being a miſſionary into any part of the globe. Eſpecially when he is informed, this has been God's uſual method of converting nations: he ſent miniſters to convert them in the countries where they lived, and did not call them into a foreign land to hear the goſpel. And this method of converting the Jews, is preſcribed by the council of Baſil, A. D. 1431, "That all dioceſans ſhould yearly, at "appointed times, provide certain men, well "learned in holy ſcriptures, and in the tongues, "to preach and explain the truth of the catholic "faith, in ſuch places where the Jews and other "infidels did dwell, in ſuch ſort, that they, "acknowledging their error, might forſake the "ſame." Let our biſhops take this excellent method of converting thoſe Jews, who are already among us, and when they are all turned

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to the chriſtian faith, then no good man will oppoſe our bringing in more of them in order to be converted. But till we have ſome converſions among the native, what reaſonable hopes are there of converting the foreign Jews?

But granting all that this plea requires—granting that the Jews are to be converted—and that England is to be the place of their converſion—and that our learned and pious divines are to be the inſtruments of converting them—yet all this proves nothing for the expediency of naturalizing them at preſent, as a proper ſtep towards their converſion: for the Jews do not deſire to be converted. They had no ſuch views in ſoliciting the bill. I have lived much among them, and know them well, and I ſolemnly declare, that I never met with one Jew, who had any inclination to be converted; neither do the Jews themſelves urge this as an argument for naturalizing them. If it had come from them, it would have deſerved our moſt ſerious attention: but it has no weight, as it comes from men, who only uſe it by way of apologizing for an odious meaſure they have taken. Money matters, it is well known, were the chief objects which they and we had in view. Their intereſt and ours were the ſprings which ſet this naturalization in motion. But what effects it might have upon our religion and theirs never came into debate, until long after the meaſure had been reſolved on.

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The Jews did not petition to be naturalized, in hopes that making them Engliſhmen would help to make them chriſtians. They had no ſuch intention, and if they had, their great friends would have laughed at them heartily for declaring it. They had no views but to their own intereſt. Money moved them and not religion. They wanted to purchaſe our lands, and to be members of our ſtate; but had no thoughts of turning to our faith, or of becoming members of our church. This was moſt certainly the Jews' motive, and is ſo ſtill---they have no deſire, they do not ſeek to be converted, and therefore the naturalizing them can be no ſtep towards their converſion, but will rather tend to hinder and retard it, as appears from the forementioned arguments.

Our apologiſt leaves this point, p. 11, and remarks, " but it is ſaid the Jews are a ſinful " race"---this he allows, and notwithſtanding would prove they are proper objects of naturalization from Ezek. xviii. 20---23, where God promiſes to receive the greateſt ſinners upon repentance. And what then? Certainly ſince God's example herein is to be ours, we are not to receive the Jews until they repent, but they have not yet repented, therefore we act contrary to God's example, if we receive them at this time.

He proceeds, " It is ſaid, moreover, that they " are enemies to Chriſt;" and being ſo, one would

would think no good chriſtian could be a friend to Chriſt's profeſt enemies. Yet he tries to get over this difficulty, though it be at the expence of prophaning a little ſcripture, and running a little way from common ſenſe. " As to their " enmity to Chriſt," ſays he, " let his own " words ſay the treatment he recommends chri- " ſtians to uſe to enemies," St. Luke, ch. vi. 27, 28. " But I ſay unto you which hear, love " your enemies, do good to them that hate you, " bleſs them that curſe you, and pray for them " that deſpitefully uſe you." If this text be applicable to the preſent caſe, then he allows that the Jews are our enemies, and that they hate us, and curſe us, and deſpitefully uſe us, but in the next page, and in ſeveral places, he repreſents them as our friends and well-wiſhers. Men who write in a bad cauſe ſhould have good memories: for do his Jews hate us, and love us too. How will he reconcile this abſurdity? And as to his text, the anſwer is obvious. Every chriſtian can pray for the Jews, and I hope does. Every thing in our power we would gladly do to promote their ſalvation. We love their perſons; but their principles we do and muſt deteſt. Their infidelity and immoralities we cannot love: and we think Chriſt's command to love our enemies, no more proves that the Jews ought to be naturalized, than it requires

quires us to take our implacable enemy into our bofom, even while he is attempting to deſtroy us.

The next paragraph, p. 13, is the moſt extraordinary that was ever written by any man under the character of a chriſtian—" A danger," ſays he, " is apprehended that I have not touched on: the Jews may endeavour to make converts; but this all who are converſant with " them know is merely ideal, for they do not " attempt it. This, at firſt ſight, may ſeem extraordinary! but proceeds from a quite different reaſon, than is generally imagined. " They acknowledge, that the Proteſtants have " a right notion of the Deity, and moral virtues, " therefore are objects of ſalvation: to what " end would it ſerve to convert, as they think " none bound to their ceremonies for ſalvation " but themſelves? If this be true, are they " not much nearer to us in faith than we think, " and may it not be doubted, whether many of " them have any enmity to the doctrines of " chriſtianity, as they own ſalvation poſſible in " the chriſtian faith?"

Firſt, Here are more abſurdities than words, and more horrid blaſphemies than propoſitions: for if there be ſo little difference between the proteſtants and the Jews, why ſhould the Jews be ſo averſe to turn proteſtants? Eſpecially ſince this would ſave them the trouble of Naturalization

ralization Bills, and would reconcile the minds of the Engliſh to them at once. For,

Secondly, It ſeems, " the Jews acknowledge, " that the proteſtants have a right notion of the " Deity." Here the infidel forgot that he was acting the part of a chriſtian: for are not all proteſtants agreed about the doctrine of Chriſt's being a perſon in the Deity? And do not all the Jews reject this doctrine with abhorrence? And is not their rejecting it, that which makes them Jews? Our God is an impoſtor with them—they execrate him whom we worſhip; and therefore, what an abominable falſhood was it to aſſert, " that the Jews acknowledge we " proteſtants have a right notion of the Deity," ſince the notion of the Deity is the fundamental article about which we differ.

Thirdly, What he ſays about the Jews allowing us to have right notions of the moral virtues, is equally falſe: for the morality of chriſtians is not, in any one reſpect, like what theſe infidels call morality: they have different foundations—different principles—and different practices. For inſtance, an oath obliges a chriſtian's conſcience, becauſe it is an appeal to God for his ſalvation, and he dares not break it, becauſe he has called upon God for the truth of what he ſwore, and has deſired that God would help him with his mercy and truth, accordingly as he had ſworn the truth before men. This makes a chriſtian's

oath

oath ſo obligatory, that when once lawfully taken, no human power can diſſolve it. And this is the ſtrongeſt tie ſociety can have over a man for his performance of the moral virtues. But the Jews' oath is in no reſpect like this, becauſe, when he takes it to a chriſtian, it is not looked upon to be obligatory. Their oral law teaches them to keep no faith with us, allowing them both to break the oath, and alſo preſcribing the very manner of doing it. One of their great doctors, Rabbi Moſes, of an oath writes thus, cap. 6. " Becauſe he has taken a " fooliſh oath, and without conſideration, if he " repent of his oath, and perceive that he " muſt ſuffer if he keep his oath; and if he has " changed his mind, or any thing happen, " which he did not think of when he took the " oath, let him conſult one wiſe man, or three " of the common people, where a wiſe man is " not to be met with; they ſhall diſſolve his " oath, and afterwards he may lawfully do what " he ſwore he would not do, or may omit what " he had ſworn to do." You may ſee numbers of inſtances in Waggenſel's Sota, p. 786, and Pug. Fidei. 716. This is the morality of the Jews. They are ſo moral, that no oath can bind them. And are theſe then proper perſons to be admitted into any ſociety, of whoſe allegiance the ſtate can have no ſecurity? Is this any thing like proteſtant morality? And what

effrontery

effrontery was it in this apologiſt to aver, that the morality of the Jews does not differ from the morality of the proteſtants?

Fourthly, His inference from theſe poſitions is illogical and impious, viz. That becauſe we proteſtants have right notions of the Deity and of moral virtues, "therefore we are objects of "ſalvation." He ſeems to approve of this inference by adopting it, although it be a two-edged ſword, that will both ſlay himſelf and cut down his friends: for if every man who has right notions of the Deity, and of moral virtues, be an object of ſalvation, then what becomes of his chriſtian faith, which all proteſtants hold to be abſolutely neceſſary to make a man an object of ſalvation. Thus he proves himſelf to be no chriſtian, and by an argument which proves the preſent Jews to be as ſtiff-necked obſtinate a race, as their fore-fathers were: for if they have the ſame notions of the Deity and of moral virtues, which they acknowledge render us objects of ſalvation, why do they refuſe to be of our communion? Why will not they accept of ſalvation in our way? But he ſays they almoſt will. They are almoſt chriſtians: "for they "are much nearer to us in faith than we think." If they have any faith, they are indeed much nearer to us than we think, and it is a great ſurprize to find they are coming near us at all: for we have always ſuppoſed the Jews had no faith—

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The proteſtant faith, which is founded on and centers in Chriſt, they certainly have not: becauſe they abhor and blaſpheme the name of Chriſt; and therefore in this faith they are not near us, but differ from us as widely as the eaſt does from the weſt. What kind of faith then have they? It ſeems, it is a faith which teaches "them to have no enmity to the doctrines of "chriſtianity, becauſe they own ſalvation poſſi-"ble in the chriſtian faith." This is confidently aſſerted againſt the plain authority of ſcripture, and againſt matter of fact. The Jews have no faith. For they are all infidels—and infidel faith is a contradiction in terms: and then to aver, that theſe infidels have "no en-"mity to the doctrines of chriſtianity," is a monſtrous abſurdity; becauſe infidelity conſiſts in rejecting thoſe doctrines of chriſtianity, to which it is ſuppoſed to have no enmity, even although it rejects them; which is the faith of infidelity—it believes what it diſbelieves—it is Jewiſh infidelity, and yet chriſtian faith at the ſame time. O rare Jew diſputant! Which ſhall we firſt admire? Thy head or thy heart? Or which ſhall we moſt wiſh thee? Underſtanding! or virtue?

Fifthly, Our good wiſhes cannot come too ſoon, for in the very next words he ſtands in need of them. He advances a paradox worthy of himſelf "Do we not carry our aſſertions

" too far, when we inſiſt, that the preſent race " of Jews are enemies to proteſtantiſm?" How too far? Are they not our enemies? Enemies both to our religion and to our perſons? Is not their infidelity the very oppoſite to the chriſtian faith, and their immoralities the very reverſe of the chriſtian virtues? Do not they hate and curſe our perſons? Do they not pray to God to deſtroy us? In their public and private devotions they pray conſtantly for the ſudden and univerſal extirpation of Chriſt's kingdom, and of all his chriſtian members. Is not this as far as hatred can go, without cutting our throats; and therefore how can we be ſaid to carry our aſſertions " too far," when we inſiſt, that the preſent race of Jews are enemies to proteſtantiſm?

After theſe remarks, he ſums up the evidence, relating to religion, p. 14. " I have ſhewn " you," ſays he, " that this Bill is no way con- " trary to the chriſtian tenets:" for I ſuppoſe he thinks it quite indifferent to the chriſtian tenets, whether Chriſt be God or an impoſtor. " No way diſhonourable or dangerous to the " chriſtian religion:" for it is no diſhonour to chriſtianity to blaſpheme it---nor no danger to chriſtianity to naturalize them, whoſe principles lead them to deſtroy it. " Not diſagree- " able to Chriſt by his own words:" for he has Chriſt's own words, that it was not diſagree-

able

able to him his crucifiers ſhould be naturalized in England in the year 1753. But where are theſe words? Why did not he produce them? He certainly knew they were apocryphal, and therefore durſt not quote them: " Nor do the " Jews endeavour the converſion of others to " their faith"---By faith, he means infidelity: But why do they not endeavour it? They have endeavoured it whenever they had power: at preſent they are taken off from it by another ſcheme. Money is their idol. Money they moſt ardently worſhip. And the ſaving of ſouls is with them a ridiculous purſuit, compared to the importance of getting money: and, therefore, they do not try to convert others, becauſe they can get nothing by it. Make it a more lucrative job than plundering the public, and there will not be one Jew left in 'Change-alley. They will go through ſea and land to make proſelytes, if they can but make a fortune by it. But he goes on.

" They are received and protected by all, or " moſt, chriſtian countries." He knew this to be falſe when he ſaid it, and therefore has ſoftened it a little. All chriſtian countries do not receive them—Sweden and Ruſſia do not—Spain and Portugal do not—Several ſtates in Germany do not—The Republic of Genoa does not—That all receive them is a manifeſt falſhood, and that any receive them, in the ſame manner

as we intend to do, is a wilful falſhood; I ſay wilful, becauſe the apologiſt knows it to be falſe: he knows that the Jews are not the natural-born ſubjects of any chriſtian ſociety, and that they cannot be treated as ſuch, while the ſociety continues chriſtian. He was ſatisfied in his conſcience this was matter of fact, and therefore he went on to aſſert a more outrageous paradox than this, in hopes the monſtrouſneſs of the one would hide the other: p. 14. he ſays, "Our country has had experience of the "Jews a long time, on the ſame, or a more ex-"tenſive footing, than they will be in conſe-"quence of this Act." But

Firſt, We have had no experience of the Jews on the "ſame footing:" they could not be natural-born ſubjects; becauſe there can be no greater abſurdity in politics, than to allow them to be the natural-born ſubjects of any chriſtian ſociety, who are the natural enemies of thoſe fundamental maxims, upon which every chriſtian ſociety is formed: ſo that a natural-born foreign infidel Jew is ſuch a monſter in a chriſtian conſtitution, that we can have no experience of them upon the "ſame footing," as this Bill puts them, and therefore much leſs, as our apologiſt aſſerts,

Secondly, On a more extenſive footing: for the preſent Bill was not made to limit the power and influence of the Jews. It was certainly an

Act

Act in their favour. It was to give them some privileges, which they had not before; and whatever they were, they could not be increased without being extended: and therefore, our Jew apologist will stand in need of all his chicanery to prove, "That we have already had "experience of the Jews, on a more extensive "footing than they will be in consequence of "this Act." For before he can get any Englishman to believe him, he must first shew, that the more you extend a thing, the more you limit it—which may be good philosophy among the Jewish Rabbies, but it is vile nonsense among English christians.

In this strain he ends—"And therefore I must "conclude, that the introducing the Jews, by "private or particular Bills of Naturalization, "tends no way to the dishonour or detriment of "the christian religion." How unnaturally this conclusion follows from his premises I leave the reader to judge, only reminding him, that the Jews are blasphemers convict, and to give honour to the blasphemers of christianity, is most undoubtedly doing dishonour to christianity itself—and they are also the open avowed enemies of christianity, and to give the open avowed enemies of christianity power and influence in the state, is most undoubtedly doing detriment to christianity itself.

CHAP.

CHAP. VI.

Arguments to prove that naturalizing the Jews tends greatly to endanger our excellent Conſtitution.

OUR conſtitution in church and ſtate is, at preſent, chriſtian---founded upon the principles of chriſtianity; and whatever openly and avowedly oppoſes theſe principles, muſt endanger the conſtitution ſo far as its oppoſition has power. But there are no two religions in the world more oppoſite, than the infidelity of the Jews, and the faith of the chriſtians: for the Jews are the open and avowed oppoſers of thoſe principles of chriſtianity, upon which our conſtitution is founded, and the preſent Act in their favour, cannot be carried into execution without increaſing the power of their oppoſition, and conſequently it muſt ſo far endanger the conſtitution, as it increaſes the power of its oppoſers.

No unprejudiced perſon can reſiſt the force of theſe truths: for what can be more ſelf-evident, than that the Jews are the enemies of our conſtitution, and that putting power into their hands, muſt endanger the conſtitution. And indeed theſe facts are ſo ſelf-evident, that our Jew apologiſt himſelf can ſee and confeſs the truth of them in every caſe, except the preſent. In

p. 16.

p. 16, he acknowledges, that the eſtabliſhed church cannot conſiſtently, with her own ſafety, lodge any power in the hands of the Papiſts, or in the hands of the Proteſtant diſſenters: if ſhe had no laws to reſtrain them, ſhe might be in danger; but ſhe has nothing to fear from the Jews. Is not this extraordinary? For can any perſon deviſe what ſhould induce a chriſtian church to prefer foreign blaſphemers before thoſe proteſtants, who differ from her only about trifles? But a reaſon he has aſſigned, and a very ſingular one it is, and ſuch as a man muſt really be under the blindneſs of Jewiſh infatuation, if it convinced himſelf, or made him imagine it could convince any body elſe. "But "the Jews," ſays he, "can have no view to "give the church the leaſt trouble, as we have "already remarked they do not attempt mak- "ing proſelytes, and that the Proteſtant religion "is more ſimilar to their own than any other." What then! Are they ſo ſimilar, that the difference is ſcarce perceptible? Will it be a very ſmall miſtake, if you take Judaiſm for Proteſtantiſm, or Proteſtantiſm for Judaiſm? Are they ſo vaſtly alike, that you muſt have good eyes to know them aſunder—the ſame ſpirit animating both—the ſame features—with the ſame ſhape and air? What a ſtrange metamorphoſis is this! and how unknown to all the chriſtian world until this day! For we have always apprehended, that

that the proteſtant religion was more diſſimilar to the Jewiſh than any other—the Jewiſh being all infidelity and blaſphemy—and the proteſtant all ſoundneſs and truth. This is moſt certainly the opinion of all proteſtants, and how then could he flatter himſelf, that on his bare word we ſhould believe truth and error were become ſimilar, ſince Chriſtians and Jews are ſtill ſo unlike, that the weakeſt eye can ſpy an eſſential difference between them? For

Do we not eſſentially differ concerning the promiſed Meſſiah? Their Meſſiah is not yet come. They look for him daily, and are always praying for his coming. And ſuppoſe they ſhould ſet up Mr. G——n for their Meſſiah: for they have often ſet up a more unlikely perſon: and ſuppoſe they ſhould raiſe a rebellion, and take up arms to ſupport his title, would not this endanger the conſtitution? Moſt certainly it would. But to this our apologiſt has a reply ready. He ſays, p. 16, "As to a ridiculous "fear that has been talked of, even by ſome "ſenſible perſons, that they might try to raiſe "a falſe Meſſiah, 'tis ſurprizing, that any one, "who has read the New or Old Teſtament, "can think of ſuch a thing; they all expect "the Meſſiah's appearance in the Holy Land:" Our fears of a falſe Meſſiah are not ſo ridiculous as he would repreſent them; becauſe the reaſon, which he gives to remove them, is contrary to

matter

matter of fact. It is a glaring falſhood to affirm, " That all the Jews expect the Meſſiah's ap- " pearance in the Holy Land :" for our apologiſt muſt know very little of hiſtory, if he has never read of falſe Meſſiah's out of the Holy Land; and if he has read of them, what are we to think of the goodneſs of his heart, who could try to deceive us in ſo plain a caſe? falſe Meſſiah's have certainly ariſen in other parts, and why then may they not ariſe in England? Why may not Mr. G——n make them as promiſing a Meſſiah as Oliver Cromwell? For I find Oliver's character anſwered all their expectations: indeed he was ſo perfect a copy, that they miſtook him for the original; and if Cromwell would have acted the part, they would have ſet him up for the Meſſiah.

There is a curious anecdote of this affair in Raguent's Hiſt. d'Oliver Cromwell, p. 290, which I will give the reader at length. " About " the time Rabbi Manaſſeh Ben Iſrael came to " England to ſolicit the Jews' admiſſion, the " Aſiatic Jews ſent hither the noted Rabbi " Jacob Ben Azahel, with ſeveral others of his " nation, to make private enquiry, whether " Cromwell was not that Meſſiah whom they " had ſo long expected. Which deputies, upon " their arrival, pretending other buſineſs, were " ſeveral times indulged the favor of a private " audience from him. And at one of them,

" propoſed

" propoſed buying the Hebrew books, and " manuſcripts belonging to the Univerſity of " Cambridge, in order to have an opportunity, " under pretence of viewing them, to inquire " amongſt his relations in Huntingdonſhire, " where he was born; whether any of his an- " ceſtors could be proved of Jewiſh extract."

" This project of theirs was very readily agreed " to, (the Univerſity being at that time under a " cloud, on account of their former loyalty to the " king) and accordingly the embaſſadors ſet for- " wards upon their journey. But diſcovering " by their much longer continuance at Hunting- " don than at Cambridge, that their buſineſs, at " the laſt place, was not ſuch as was pretended, " and by not making their enquiries into Oliver's " pedigree with that caution and ſecreſy which " was neceſſary in ſuch an affair; the true purpoſe " of their errand, into England, became quickly " known at London, and was very much talked " of; which cauſing great ſcandal among the " ſaints, he was forced ſuddenly to pack them out " of the kingdom, without granting any of their " requeſts."

In reading this hiſtory, I obſerve,

Firſt, That the Jews have expected a falſe Meſſiah in England, and therefore they may expect one again.

Secondly, They ſuppoſe that his character will be like Oliver Cromwell's (I leave the reader to judge

judge what an accompliſhed villain then he will be). And,

Thirdly, That therefore he is to fight his way to empire, by the total deſtruction of our conſtitution both in church and ſtate. Our Jew apologiſt expects this happy day, and hopes to live to ſee us all led in chains attending his Meſſiah's triumphal car; and does he think our conſtitution will not be then in danger? But he tries to take our eyes off from this our diſmal overthrow, by turning them to our ſtanding army. "Our ſoldiery, (ſays he, p. 17. who "have lately quelled ſo conſiderable a number "of diſobedient ſubjects, although aſſiſted by "foreign powers, muſt treat, with the greateſt "contempt, the thought of a diſarmed, unſup-"ported crew's giving us the leaſt uneaſineſs; "permit me, Sir, to ſay, Bayes's army is not near "ſo ridiculous as ſuch a notion." Here he tries to impoſe upon us. The queſtion is not, what our army could do, but what they may be called to do: We believe our ſoldiers would not want courage, nor their arms ſucceſs, againſt any falſe Meſſiah, whom the Jews may ſet up. This we may believe with reaſonable aſſurance. But this is going from the point. The queſtion as it effects the Jews is this: Is it probable they ſhould ſet up a Meſſiah? We maintain it to be very probable: becauſe they have ſet up many, and they ſtill expect one. More probable ſtill,

when all the rich Jews in the world, invited over by this bill, are arrived here: and if they ſhould ſet up ſuch an one, and fight for him, would not our conſtitution then be in danger? Was it not in danger in the year 1745? And will it not be more in danger, when all the rich Jews in the world, and their *jure divino* Meſſiah at the head of them, ſhall take up arms on purpoſe to overthrow our conſtitution? And

The probability of their ſetting up ſuch a Meſſiah receives a ſtill greater degree of evidence, from what our apologiſt mentions in the next paragraph, p. 17. "It has been urged, that their "tenets are repugnant to ours, or any other "conſtitution." Are they not repugnant? No, ſays he, their conſtitution was like ours. He may fancy them alike: but the tenets of the conſtituents are more unlike than light and darkneſs. Our principles are founded in truth and reaſon---theirs in infidelity and contradiction ---they have not the ſame religion, the ſame God, nor the ſame morality---indeed their morality muſt be falſe, ſince their obligation to it ariſes from a falſe religion, and a falſe God. By what tye then can the ſtate ſecure their obedience to its laws? There is abſolutely none: for an oath, which is the greateſt ſecurity the ſtate can have, lays them under no obligation (ſee p. 311) and muſt not the admiſſion of ſuch perſons prove dangerous to the conſtitution? Do

we

we not exclude the Papiſts for this very reaſon, becauſe they will keep no faith with us; and are the Jews, who hold the ſame doctrine, worthy to be admitted? Certainly the Papiſts are not quite ſo bad as the Jews, and why then ſhould admitting the Jews be ſuppoſed not to endanger the ſtate, and yet admitting the Papiſts to endanger it? What can be the reaſon of judging thus differently, in one and the ſame caſe, will remain a ſecret, until the apologiſt vouchſafe to give us ſome cabaliſtical account of it.

In the mean time, we muſt conclude from reaſon and facts, that no chriſtian ſtate can admit the Jews into its ſociety without endangering itſelf: becauſe it can have no ſecurity for their good behaviour; it can lay their conſciences under no obligation, and a heathen or a profeſt atheiſt would make as good ſubjects as the Jews. But what then? Would you perſecute us? Cries he, p. 18, 19, and he tries to repreſent the oppoſition made to their naturalization, as the beginning of a general perſecution againſt all thoſe who diſſent from the eſtabliſhed church. "And "the pretext, he ſays, may be to begin with the "Jews, as the weakeſt." Poor good man! what has conjured up theſe frightful ſpectres, that ſo horribly terrify him? He could laugh and ridicule Bayes's army but now, and behold a more ſportive ſcene throws him into a pannic. Oh ſadneſs!

ſadneſs! does perſecution, that Portugueſe hobgoblin haunt him even in England? Why, here it is not able to frighten a ſucking child: for who is to perſecute the Jews? The eſtabliſhed church. And in what part of the eſtabliſhed church dwells this perſecuting ſpirit? Not in the ruling part of it I am ſure, and the reſt is out of the queſtion. But indeed this is no perſecuting age. Our apologiſt may take courage. Let him recollect the naturalization bill, and certainly this will rid him of his fears: for they who could think the Jews worthy to be naturalized, will never think them fit to be perſecuted.

The apologiſt here concludes that part of his defence which relates to the conſtitution; and now let the reader judge, whether the naturalizing of the open avowed enemies of the conſtitution would not endanger it? And rich enemies too, brought in to purchaſe land eſtates among us, and to get ſuch power and influence, as is inſeparable from holding thoſe eſtates; and will not theſe enemies endanger our conſtitution? eſpecially ſince theſe rich Jews may have influence enough over the poor to get ſome falſe Meſſiah ſet up, and to make our country a ſcene of blood and deſolation; will not this endanger our conſtitution? Or if they ſhould not ſet up a falſe Meſſiah, yet their law allows them to hold no faith with us—no oath can bind them; and

will

will not ſuch men endanger the conſtitution? Certainly our conſtitution muſt be a very ſtrange one, if that which deſtroys all others, does not even endanger it.

CHAP. VII.

A general Anſwer to the remaining Part of the Conſiderations, with Remarks on the chief Fallacies contained in it.

THE Jew apologiſt, from the 20th page, to the end, diſcuſſes ſeveral points, in which the neceſſity and expediency of the preſent bill is no way affected. He conſiders the motives which urged the Jews to deſire ſuch a bill—the progreſs of it—and the principles upon which it was oppoſed. But theſe particulars are of very little conſequence. The reaſons which might induce the Jews to ſolicit, or others to oppoſe it, are quite foreign to the main point. The only thing that ought to be conſidered, is the nature and tendency of the bill itſelf. Is it agreeable to the laws of God; is it conſiſtent with the laws of the land? Can it be carried into execution, without detriment to the conſtitution? If it cannot, then ſuppoſing ſome unfair methods had been taken to defeat it, though

though none ſuch, I maintain, were taken, yet theſe would not affect the merits of the cauſe: for it would be very hard, if truth ſhould ſuffer for the faults of its defenders. Men will be men. They will mix their weakneſſes and infirmities with the beſt things: for nothing upon earth is abſolutely perfect. But in the preſent caſe, there was as little of human infirmity as any religious oppoſition was ever managed with; and I verily believe there was leſs. And yet, was it leſs or more, truth was ſtill the ſame. It was the part of every candid judge, not to conſider by what perſons, or in what manner the Jews bill was oppoſed, but by what reaſons: he was to regard the merits of the cauſe, and to weigh the evidence—which was, juſt what it was, were there much or little of unruly warmth and paſſion on one ſide, or on both.

The remaining part of the pamphlet then leaves the main queſtion, and goes to debate what had been much better let alone. The Jew apologiſt recriminates. He accuſes the city—accuſes the merchants—accuſes all who have oppoſed the bill, of unfair dealing, of heat, of zeal, and Jacobitiſm. Such heavy charges can do his cauſe no ſervice. Men are exaſperated enough already. It was not his buſineſs to try to inflame them more; eſpecially by accuſations which he cannot ſupport; and leaſt of all, againſt bodies of men, who have no enmity to the

the perſons of the Jews, who have lived, and could ſtill live with them upon good terms, if they could be content with their former ſituation, and would ceaſe to diſturb the public peace and tranquillity with their ambitious and unlawful views: for they have given his majeſty's good ſubjects all this uneaſineſs, and as if they had not occaſioned diſcontent enough already, they publiſh defences of their ſcheme, full of the groſſeſt abuſes againſt every Engliſhman, who has a juſt ſenſe or value for his natural-born rights, and is not willing to throw them away upon his natural enemies: for muſt it not increaſe our diſcontent to ſee ſuch invectives, as this pamphlet is full of, againſt the whole body of the city and of the merchants? and the invectives too of Jews—of men who owe their very being here to the lenity of the crown—Of men, not one of whom has any legal ſettlement among us, except the few who have taken the benefit of the act of 1740. And is not this very treatment of us, before they are made our fellow ſubjects, a good reaſon, if there were no other, againſt making them ſubjects at all? For the very city where they live, the merchants with whom they have connections, cannot eſcape their invectives, and all this malice ariſes from our oppoſing them in a ſcheme, in which, if we had not oppoſed them, we ſhould have been the vileſt poltroons that ever breathed Engliſh air. And yet truly,

when we endeavour publickly to defend ourſelves, then they cry, we raiſe a clamour againſt them, as if they had not been the firſt cauſe of the clamour, and as if they did not ſtill ſpread it, by juſtifying their proceedings. The way to ſtop the clamour is to give no farther occaſion for it, and there is but one way to do that, which is to inſiſt no longer upon their favorite ſcheme; and yet our apologiſt's defence of it proves, that they are determined not to give it up. And therefore a defence on our ſide is become neceſſary. The characters of the magiſtrates and merchants of the city, whom he has aſperſed, ought to be vindicated, and the caſe ought to be ſtated clearly and fairly, that the public may judge, on which ſide truth prevails.

And in order to ſet the matters of fact in a juſt light, it muſt be previouſly remarked, that all the Jews reaſoning in this latter part of his pamphlet is builded upon ſeveral crazy pillars, and what he has erected upon them, is a poor rotten ſtructure, which will inevitably tumble to the ground, ſo ſoon as it appears.

Firſt, That the Jews born here are not natural-born ſubjects. This is the foundation of all, and if you remove this, down falls the tottering performance. He takes it for granted, that Jews born in England are to all intents and purpoſes natural-born Engliſhmen; although our hiſtories and records—the laws of God—and the

laws

laws of the land—reaſon and common ſenſe—prove, that they were never placed upon the ſame footing with the free-born ſubjects of this kingdom, and could not be ſo placed, while Chriſtianity continued to be our religion, and Judaiſm theirs: becauſe the two religions are the moſt oppoſite and inconſiſtent that can be imagined. No two things were ever more contrary. The very ſervice and ceremonies of the one, are nothing but ſolemn abuſe and blaſphemy againſt the other. The very prayers which are daily offered up to God in the ſynagogue, and thrice a day in private by every Jew, implore the total extirpation of chriſtianity, and of all chriſtians; with which they beg the Almighty would deſtroy us in the moſt dreadful manner, that we may live without hope, and die without mercy. How can it ever be thought, that any chriſtian ſtate could allow ſuch profeſſed enemies to be admitted into its privileges, much leſs to be on the ſame footing with its own natural-born ſubjects. It was never allowed till the preſent attempt was made. All chriſtian ſocieties before were agreed to exclude them: for Chriſt is the head of all chriſtian ſtates; they are formed upon his laws, and ſupported by his divine authority; even emperors and kings hold under him, and it is in virtue of his commands, that the people pay them obedience. Now while Chriſt is the head of the ſtate, and the king acts as his deputy, and

the ſubjects obey their king under that character, how can we, conſiſtently with theſe principles, admit the Jews into our chriſtian ſtate, who deny all the fundamental maxims of our civil and religious eſtabliſhment; and to mix ſuch irreconcileable qualities up with the eſtabliſhment is a moſt unnatural mixture. A natural-born Jew in a chriſtian ſtate is a monſtrous production. A natural-born traitor is not a greater contradiction; and therefore we may conclude, that no Jew ever was, or is, or can be, a natural-born ſubject of theſe realms, unleſs he be created ſo by act of parliament.

The Jew apologiſt in what follows from p. 20, dwells ſo much upon the diſtinction of native and foreign Jews, that you will not leave him even the appearance of an argument, if you overthrow this diſtinction; and from the reaſons before aſſigned, I hope the reader is now convinced, that there is no foundation for it. It is a mere fallacy. A Jew born here has no more privileges than a Jew born in Tartary; and therefore all his pleadings for the reaſonableneſs of naturalizing foreign Jews, becauſe this would be granting them no more privileges, than what the native Jews enjoy, are quite inconcluſive. According to our conſtitution they are foreigners and aliens, wherever they happen to be born. They are no more free ſubjects, becauſe born in England, than the children of an attainted traitor

would be reſtored in blood, becauſe born in England. The Jews ſtand outlawed, both by the common law and expreſs ſtatutes. This was well known to the citizens and merchants, and therefore they could not avoid expreſſing a diſlike of a novel illegal opinion, which tended to take away all diſtinction, between natural-born chriſtian Engliſhmen, and foreign blaſpheming Jews; and they have not yet heard any thing ſaid in defence of this opinion, which could reconcile them to it. They ſtill think it novel and illegal. Moſt of its advocates take it for granted, as our apologiſt does, and when you call upon them for proof, they either give you ſtrong aſſertions, or elſe run into bitter invectives: for theſe are the only methods, by which they can prove, that Jews, born in England, are the free-born ſubjects of this realm. This is our apologiſt's firſt miſtake, which runs throughout his performance, and the

Second miſtake ariſes from it, viz. That the bill was not intended to naturalize the Jews, who reſide among us, but only rich foreigners. This has been always urged as a ſtrong argument in favour of the bill, but there is an inconſiſtency in the thing itſelf, and a farther inconſiſtency in the apologiſt's account of it. The thing is not conſiſtent with truth, and matter of fact. For the moſt opulent Jews are reſident in Holland, and it does not appear, that any [illegible] Jew,

Jew, and much leſs numbers of them have ſolicited ſuch a bill, neither has this been ever mentioned, and yet it would have been ſo plauſible a pretence for applying to parliament, that ſilence about it implies there is no ſuch thing. The great importation of rich Jews is not to be made from Holland. From whence then are they to come? Let us look around us, and ſee from what part of the world we are to expect them. Not from Spain and Portugal---they have no rich Jews. From Germany then and Poland? They have no rich Jews. From the Weſt Indies? One American Jew, who took the benefit of the act in 1740, has brought over into England a large fortune; I hear not of a ſecond: if there be more, they want no Naturalization Bill to invite them over. In France there may be ſome rich Jews, but we cannot expect them; becauſe they have given out, that they have already more privileges there, than they will enjoy here by virtue of this bill, and the Jews certainly know their intereſt too well to leave greater privileges for leſſer. From Italy indeed, from Barbary, and Turkey, we may expect rich Jews, if ſuch there be in thoſe countries: but there is not any probability, much leſs any certainty of ſo many rich Jews coming from all parts of the world, as will do the ſtate near ſo much ſervice, as the inviting them over by this bill is like to do it by diſſervice.

But

. But in fact the naturalizing of these rich foreign Jews is only a pretence. It was not the true reason for soliciting the bill. There were other motives, and others too are assigned by the apologist, which prove him to be inconsistent with himself. In p. 40, he speaks out, "Per-"haps they had some secret causes for soliciting "the bill." With these secret causes therefore the public were not acquainted---the true cause was kept out of sight; but introducing rich Jews was openly given out; it was not a secret cause, therefore it was not the true cause. He goes on, "Perhaps some private attempts were made "upon their rights as subjects, which might have "made them desirous of ascertaining what they "were."---They were desirous of ascertaining, not what rights they already enjoyed, but what the parliament would of their grace and favour enable them to enjoy. They had no rights as subjects; for subjects they were not, and could not be, and never can be, but by act of parliament; because our state can have no natural-born subjects but Christians, and a natural-born Jew Christian Foreign Englishman, is such a medley of contradictions, that all the Rabbies in the world will never be able to reconcile them. At last the true cause comes out, "Some of them "(some of the natural-born Jews) had turned "their thoughts to buying landed estates, and "might be willing every obstacle should be re-

"moved,

"moved, before they purchaſed." This ſentence confutes his whole book: for if they had been to all intents and purpoſes natural-born ſubjects, certainly they were qualified to purchaſe land eſtates; but ſince they found obſtacles in the way, which this act of parliament was to remove, then it follows by the cleareſt inference, that they were to no one intent and purpoſe natural-born ſubjects.

Every natural-born ſubject can purchaſe a land eſtate without act of parliament, but the Jews could not purchaſe a land eſtate without act of parliament, therefore they are not natural-born ſubjects.

Thirdly, In p. 24, 25, the apologiſt gives us ſuch a ſtring of falſehoods, that if he goes on in this ſcience, he will in time outlie his very father: ſpeaking of the propoſed naturalization, he ſays, "It was on this foundation the application was "made in a general and public manner, after "which they publiſhed it among their acquaint-"ance, and it was a common topic of converſa-"tion, particularly at the cloſe of the ſeſſions of "1752. It met a general (not to ſay an unani-"mous) approbation, it was then thought pro-"per, to ſuſpend it till another ſeſſions, that peo-"ple might have time to reflect on it. In the "beginning of laſt winter, the converſation was "renewed, &c." Would not every reader infer, from theſe words, that the propoſed naturaliza-

tion

tion had been as much the ſubject of diſcourſe for theſe two laſt years, as it is at preſent; whereas the contrary is a known matter of fact. "Application, he ſays, was made in a general and "public manner," and yet not a whiſper of it got air. "The Jews publiſhed it among their acquaint-"ance," and not a word of the publication ever tranſpired; there was a general and public ſilence about it. "It was a common topic of converſa-"tion, particularly at the cloſe of the ſeſſions of "1752." This is a notorious barefaced falſehood; it was ſo far from being a common topic at that time, that it was not known in the city. "It met "a general approbation"—by them who never heard of it, "and was put off, that people might have time to reflect on it," and the Jews afforded us the beſt materials for reflecting upon it, by giving us not one diſtant hint about it. "In the "beginning of laſt winter the converſation was re-"newed"—but all in petto. The Jews kept this myſterious converſation a profound ſecret, and it never came to the ears of the chriſtians.

The beſt way to confute theſe abominable untruths, is to put the queſtion to every reader. Was you in London during the ſeſſions of 1751 and 1752? Did you then hear of the naturalization of the Jews? Was it the common topic of converſation at the cloſe of the ſeſſions? Was it a current report in the city, that the Jews did not puſh the affair in that ſeſſions, that people might

might have time to reflect on it? Did you hear at the beginning of the laſt winter the propoſed naturalization debated in coffee-houſes, and upon 'Change, as much as it is at preſent? After the reader has anſwered theſe queſtions, I would aſk him what he thinks of the Jews apologiſt, if he could have defended their cauſe without telling theſe notorious untruths, but if he could not, what does he think of the cauſe itſelf?

Fourthly, His next capital miſtake is an attempt to ſet the merit of the Jews above all the inhabitants of the city of London: he offers them incenſe ſo very profuſely, that the quantity of it, one would imagine, might give offence, eſpecially to theſe modeſt worthy men: for the Jews are the honeſteſt men we have among us, and the worthieſt. Search the city round, and you will not find their fellows. Their honeſty ſpeaks for itſelf. There are not living ſuch fair traders as theſe upright Jews. And to their worthineſs our apologiſt ſhall ſpeak—They are good moral men---of virtuous principles---benevolent---humane---ſober---and chaſte. But we have only his word for all this, and he is not a man of ſuch inflexible truth, that his word ſhould be as good as another man's bond. Experience does not celebrate them for theſe moral attainments, and their principles do not promiſe ſuch a degree of perfection. We know, that grapes do not grow upon briars, and yet we may as reaſonably expect to gather

gather a plentiful vintage upon our hedges, as to find a race of moral Jews growing in our cities.

But ſuppoſing the Jews to be the moſt moral men in London, yet why ſhould they take precedency upon that account? Have they forgot, that modeſty is one of the moral virtues? And a modeſt man is never forward to commend himſelf. He does not get a trumpeter to go before him, ſounding out his praiſes, and requiring every body to make way for him, as the Jews are forced to do, apeing herein their old friends the phariſees; whoſe character the modern Jews ſeem to copy after with great exactneſs, if their apologiſt has repreſented them faithfully: and indeed we are aſſured, that all the Jews in England are phariſees. The firſt time I ſaw this aſſerted by them in print, it brought to my mind ſomething that I had met with in my reading, which was not much to the honour of theſe phariſees. A certain hiſtorian of good credit has ſomewhere compared them to whited ſepulchres, which were finely painted, and appeared very beautiful on the outſide, but within they were full of dead men's bones and all uncleanneſs---In like manner they appeared outwardly righteous unto men, but within they were full of hypocriſy and iniquity. After the Jews have read this, and ſome other very diſagreeable accounts, which the ſaid hiſtorian gives of the phariſees, I fancy they will be

be more cautious, how they take that name to themſelves: for the very beſt of their phariſees is but upon a level with, not a hair's breadth above, the very worſt man we have in the city. And

Indeed the moral character of the Jews will not bare raking into. Their apologiſt had better not ſtir too much in it. Let us leave it then, and go to their worthineſs, of which I expected many and clear and convincing inſtances; and was greatly diſappointed to find only one produced, and that is

Fifthly, A piece of political merit. They ſaved the ſtate, if you can credit the apologiſt. When the conſtitution was in danger, in the year 1745, then the heroic Jews raiſed all Duke's Place— they muſtered—marched out—and took the field—they raiſed money—imported ſpecie—filled the royal coffers—lent money on the land tax—entered into aſſociations and ſubſcriptions—preſerved our ſinking credit—and ſaved the bank. All this the Jews did—which, when the ragged Highland crew heard at Derby, they fled from theſe intrepid Jews, like ſo many frighted ſheep from a troop of wolves, and never ſtopped, until they received intelligence, that the Jews army was returned to its head quarters in Duke's Place.

If you think this painting too ſtrong, read the apologiſt's encomiums, and you will find the Jews merit far exceeds my deſcription. They did not

do

do this, or that, or part of any ſervice, but they did all. You would imagine from his account that nobody had the leaſt hand in ſaving the ſtate but the Jews; for even the duke himſelf is paſſed by unnoticed. The honour of the victory of Culloden is to be aſcribed to the Jews.

This is certainly taking too much merit to themſelves, and therefore in its proper place I will enquire into their political worthineſs, upon which they ſo mightily plume themſelves, and ſee, what right they have to ſtrut about, and look ſo big in borrowed feathers.

Theſe are the five principal miſtakes which run through all the latter part of his work, and the confutation of them is a general anſwer to it. But his attack upon the city and the merchants goes ſo far beyond all bounds of truth and decency, that ſome particular reply is neceſſary; and therefore I ſhall more minutely conſider his ſevere reflections upon the merchants and the city petitions.

CHAP. VIII.

The Caſe of the Merchants Petition fairly ſtated, and the Objections made to it by the Jews anſwered.

THE Jew apologiſt has repreſented the conduct of the merchants in the blackeſt colours. According to him, they did every thing in their power

power to hinder the bill from paſſing, and ſtuck at nothing, however unfair or unlawful, which they thought likely to prevent its being paſſed---they left no unjuſt inſinuation unattempted---the beſt of them were men of narrow views—guided by ſelf-intereſt—favourers of perſecution—eſpecially againſt the Jews—diſſatisfied people---not quite free from a jacobitical ſpirit.

Suppoſing all this to be true, yet it is quite foreign to the point, and no way affects the merits of the cauſe; but ſince it is falſe, to what end can theſe invectives ſerve, but to keep open the wound, which it is the Jews intereſt to try to heal. The merchants have not changed their opinion, and theſe abuſes are not the moſt promiſing method to bring them over: for they thought the Jews had already done them an injury, and could not imagine they would defend the firſt in ſuch a manner as to make their very defence a ſecond injury. After the favorite point was carried, what good end can it anſwer to aſperſe their opponents, and to aſcribe to them ſuch mean and wicked views, as are inconſiſtent with our characters, as good ſubjects, and deſtructive of our characters, as good chriſtians. This behaviour from foreigners and aliens to the free-born ſubjects of the country, where they reſide, is different from what prudence, ſetting aſide all higher motives, ought to have dictated; but we paſs it by. The plain matter of fact, related

lated without any art, and with all brevity, ſhall ſuffice to vindicate our characters, and to ſhew the upright part, which we acted throughout this affair.

The merchants had obſerved, with great uneaſineſs, that a bill was brought into parliament, to enable the Jews to be naturalized, and were very apprehenſive of the pernicious effects, which it might have upon our trade. And they would have preſented a petition to the houſe very early, if they had not been well aſſured that the members, who oppoſed the bill, underſtood ſo perfectly the bad influence it would have upon our foreign trade, particularly to Spain and Portugal, and were able to demonſtrate it ſo clearly, as to have no doubt but they ſhould ſatisfy the patrons of the bill, and induce them to drop it. But herein they failed. The time of paſſing the bill drew nigh. And the merchants at laſt found themſelves under a neceſſity of humbly repreſenting to the houſe their reaſons againſt paſſing the bill. Some of them met to draw up the petition, which was ſoon done---they ſigned it---and lodged it near the Royal Exchange---in a public office---where none were denied the ſight of it, but Jews---it was ſoon ſigned by many more than could have been expected---not by Spaniſh and Portugal merchants only, but by

merchants in general---by men of great property---and friends to the government---known to be true revolution whigs---haters of all kind of perſecution, even of forcing others by threats or promiſes to ſign---for there was not one unfair method taken, either to get a number of hands to their petition, or to perſuade men not to ſign againſt it; and I defy the Jew apologiſt to produce one ſingle inſtance of unfair management; and yet he lays his charge ſo ſtrong, repeats it ſo often, and maintains it ſo confidently, that he ought to have many clear and undoubted facts to ſupport it, and whenever he proves any one unfair ſtep in our proceedings, I promiſe to bring him ten for one in the Jews manner of conducting their petitions.

Now theſe are facts which are well known, and can be well atteſted, they will bear the ſtricteſt ſcrutiny; and reſting upon their evidence, I will try to wipe off ſome of the aſperſions, which the Jews have thrown upon the merchants' petition: their apologiſt ſays, p. 27, "That private meetings were held, and a party "formed to ſupport it, before it appeared." There was a meeting held to draw up the petition; there was but one, and a party was formed indeed, and ready to ſign it, before it appeared, becauſe the diſlike to the bill was general. "It then, he adds, was placed near "the

" the Royal Exchange." It muſt be placed ſomewhere, and what place more proper than the Royal Exchange? " Where no one was per-
" mitted to ſee the purport of it, but ſuch as had
" been before ſo far catechiſed as to be preſumed
" to be true to the cauſe; nay, ſoon after, leſt the
" purport ſhould be known, none were admitted
" before they promiſed to ſign it." All this I aver to be falſe upon my own knowledge: for I have ſeen the petition brought out to perſons, who were neither catechiſed before, nor had promiſed to ſign it. " Notwithſtanding which, their
" numbers were few, and the generality of
" mankind declared their diſlike to it." Their numbers were far more than the Jews and their friends expected, and the generality, if nine out of ten be the generality, declared their diſlike to the bill. " They then changed their endeavours,
" and ſolicited all they could, to promiſe not to
" appear in any ſhape againſt their petition." I have enquired very diligently, and cannot find one inſtance to juſtify this accuſation. " No
" unjuſt inſinuation was left unattempted—it
" was by theſe unfair, irregular, improper me-
" thods, the petition was carried on, if it had
" been reaſonable and founded on facts, what
" need of all that art and myſtery in the carrying
" it on?" Let theſe few plain propoſitions anſwer all his calumnies, in which the merchants method of conducting their petition ſhall be

ſtated in one column, and the Jews in the oppoſite, that the reader may ſee in one view, the different ends which they propoſed, and the different means which they took to attain them.

THE

MERCHANTS

PETITION.

1. THE merchants and the city had but one view; we petitioned, that our religion might ſuffer no diſhonor, our laws no change, our trade no injury.

2. Our view was public utility.

3. Our petition was lodged at a public office, and

4. Was

THE

J E W S

PETITION.

1. THE Jews deſign was to do honor to their religion, to make an innovation in our laws, and to hurt our trade in the moſt ſenſible part.

2. Theirs private intereſt.

3. Their petition, or rather petitions, were lodged in ſeveral places —the firſt at one Jew's Compting-Houſe---a ſecond at another Jew's Compting-Houſe — a third at Garraway's Coffee-Houſe—a fourth at an Inſurance-Office, in Exchange-alley.

4. Theirs

4. Was never moved from thence, until carried up to the Houſe of Commons.

4. Theirs was a walking petition—it moved here and there—it was heard of in Southwark ---and it appeared to many down in Wapping.

5. Nobody was preſſed to ſign it.

5. They had all their agents at work, ſoliciting and teaſing people to ſign.

6. We were ſhamefully indifferent and lukewarm about it.

6. They beſtirred themſelves, and tried promiſes, threatnings, ſtuck at nothing to get hands.

7. We left our petition to ſpeak to its own merits.

7. Their cauſe would not bear this, and therefore they truſted to the arts of falſhood; they told ſome, that the bill was only to exempt them from the alien duty; others, that it was to bring in rich foreigners; and others again, that it would enable them to import foreign commodities cheaper than our merchants ſold them at preſent. By

8. The

8. Theſe

8. The perſons who ſigned it were poſſeſſed of greater property than they who ſigned for the Jews.

9. And were not we then the true friends to the government, who wanted to keep all things quiet upon their old footing? And

10. To give the diſcontented no handle to clamour?

8. Theſe arts they impoſed upon a great number, who repent heartily of what they did, and if it were to do over again, would be the firſt to ſign againſt the Jews.

9. And are not they the enemies of the government, who want to bring dangerous innovations both in church and ſtate? And

10. Who have given the diſcontented ſo good an handle for clamour?

CHAP. IX.

The Caſe of the City Petition fairly ſtated, and the Objections made to it by the Jews anſwered.

NEXT in order of time comes the city petition, againſt which, the apologiſt has not been ſparing of his abuſe. He has miſrepreſented the citizens views---ſlandered their proceedings---vilified

vilified their perſons---and endeavoured to make their whole conduct in this affair as contemptible and odious, as his malice and genius could enable him. I have already tried to vindicate their petition, and have gone through the two firſt articles of it, in order to prove them to be ſtrictly juſt and true, viz. that naturalizing the open blaſphemers and avowed enemies of the chriſtian religion muſt tend to diſhonor it, and that it muſt alſo endanger the ſtate to bring into it a nation of infidels, whom no principle of morality can tie, and no oath can bind. To the third article, which relates to trade, I ſhall ſpeak preſently, after I have conſidered what the apologiſt has objected to the manner of conducting the petition. He ſays, p. 54, " The circumſtances of " calling a common council ſo ſuddenly, and " not preſenting their petition till the laſt day, " deſerve particular notice; none can defend " them." But ſome do; and with good reaſons and from clear facts; for

Firſt, Would not the arguments, which the citizens had to offer againſt the bill, be as ſtrong on the laſt day of reading it, as on any other? Could the time change the merits of the cauſe, and render what was good reaſoning at one ſeaſon, very inconcluſive at another? Certainly truth is the ſame yeſterday, to day, and for ever. But

" Secondly,

Secondly, Suppoſing the time of coming up with the petition was improper---allowing there was a failure in point of form or ceremony, yet it was not, and could not be, the intention of the magiſtrates to offer any indignity to the rules and orders of the Houſe of Commons: they know what reſpect is due to them, and they would not be wanting in paying it. Sorry they are, that this was objected to them: for

Thirdly, They would have prevented the objection by coming up ſooner, if they had not been well aſſured, that there would be no occaſion to come up at all; they were made to believe, that the oppoſition to the bill had weight enough to get it thrown out of the houſe; and therefore they laid aſide all thoughts of petitioning, until they found themſelves misinformed. And this reaſoning is evident

Fourthly, From matter of fact. The city was always diſpoſed to petition, as appears from their petitioning unanimouſly. This unanimity gave great weight to their addreſs, and might have in ſome meaſure apologized for their omiſſion of rules and forms: for we apprehend there is nothing in the kingdom more reſpectable than the unanimous ſenſe of the city of London, except the three eſtates of the realm. And

Fifthly, It appears, that there was no unfair management intended by calling the common council

council ſuddenly, neither yet that many aſſented at firſt to the petition, becauſe they had not time to think better of it. They have had ſeveral months ſince, and none of them have as yet changed their opinion: for the lord-mayor, aldermen, and commons, came laſt week to an unanimous reſolution, to inſtruct their repreſentatives to uſe their utmoſt endeavours to get the bill repealed. Since they preſented their addreſs they have ſeen no reaſon to change their ſentiments; and indeed there has been from the beginning to the end of this affair a more perfect harmony in the corporation, than is often to be met with. May it always continue, and may but one Spirit animate the whole body, whenever they are exerting themſelves on ſuch important occaſions for the good and happineſs of the community.

The apologiſt complains in the next ſentence, p. 54, of the manner of wording the petition. "It was not couched in decent terms, and he "hopes none of the corporation will vindicate "the terms they uſed in their petition, as they "inſinuate a charge, on one branch of the L—— "who had already paſſed the bill, of great "negligence, or indifference for the religion and "conſtitution of this country." The whole corporation will ſoon vindicate their own expreſſions: but in the mean time, there does not appear to us any one word liable to exception.

The

The addreſs is well drawn up, and whenever the apologiſt is at leiſure to make his remarks upon it, I dare promiſe him an anſwer. The expreſſions in it are general, and not capable of a particular application, unleſs they be miſtaken by ſome ignorant or perverted by ſome ill-deſigning perſon: For muſt it not be a weak head or a bad heart that could give general expreſſions to ſuch a malicious turn, as to apply particularly to the R—— R—— B——h, what the corporation ſpake abſtracted of the bill itſelf. The apologiſt often maintains, that they were favorers of the bill, and therefore would inſinuate, that to ſay it would be a diſhonor to the chriſtian religion was a reflection upon their conduct. But their conduct did not come before the corporation, nor does it come before me. If their being friends to the bill be an argument for it, let him make the moſt of it. I ſhall not debate that point with him. The propriety and decency of the address are the only points we are called upon to defend, and it will require no great genius to defend them againſt the ableſt apologiſt, whom the Jews can hire.

Theſe are the principal objections he has raiſed againſt the manner of conducting the city petition: I come now to the ſubſtance of it, and have only the laſt part of it to conſider, viz. what relates to trade.

CHAP.

CHAP. X.

Naturalizing the Jews proved to be highly prejudicial to the Intereſt and Trade of the Kingdom in general, and this City in particular.

THE preſent conteſt about the Jews, has produced one good effect; it has been the means of acquainting the nation with their numbers, circumſtances, trade, and employments, which appeared ſome time before this bill was ſolicited in a very different light, to what they have done ſince. They are found not to be ſo conſiderable in any reſpect, as they had made the public believe. Our merchants have undeceived mankind. We now know for certain, that there are not above ten Jews' houſes in London, which carry on any large foreign trade, and there are not above the ſame number of Jews poſſeſſed of great fortunes. How inconſiderable then is their trade and their wealth? Neither certainly can give them importance and weight enough to deſerve the honors and privileges of free-born Engliſhmen. Their inſignificancy as rich merchants is now ſeen and acknowledged. We may thank Sir John Barnard for this great ſervice. He has opened the eyes of the public. No man underſtands trade better; and he has demonſtrated, that naturalizing the Jews could

be of no ſervice to any one branch of commerce, but would be highly prejudicial to all. And the ſame argument has been reſumed in a late pamphlet, entitled, A Review of the propoſed Naturalization of the Jews, &c. In this excellent performance, the author has thoroughly canvaſſed the naturalization of the Jews, ſo far as trade is concerned, and has proved, that it will, and muſt, be prejudicial to all our foreign commerce. And the arguments of theſe two able and good men, and the matters of fact to which they appeal for evidence, have convinced the world, that the Jews in their mercantile character are very inconſiderable. I have nothing new to add to their reaſoning. But the apologiſt has made ſome objections to it: he is unwilling to allow, that naturalizing the Jews can be detrimental to trade. And

Firſt, He ſays, that every acquiſition of wealth ſtrengthens a ſtate, and muſt be beneficial to trade. This may be concluſive with worldly men, who look no farther than ſecond cauſes, but it is a ſtrong argument againſt the propoſed naturalization, if we take into the queſtion a firſt cauſe and a providence: for then not the riches only of the Jews, but their moral character alſo come under conſideration. Have they got their wealth in ſo fair and honeſt a way, that it is likely to proſper? If not, I ſhould reply to their offers of bringing vaſt ſums into the land, in the words

of

of a great man upon a like occaſion, Thy money periſh with thee: for would it be of any public benefit to import the wealth of the whole Indies, if there ſhould come a curſe along with it? And if there be a God, a curſe there will come with the Jews money: for let men ſay what they pleaſe, and laugh ever ſo much, at our bringing God into this ſubject, yet far the greateſt part of this kingdom will nevertheleſs look upon the Jews as God's enemies, becauſe they oppoſe him and his Chriſt. Providence will not ſuffer their money to proſper, while they reſiſt and rebel againſt his acts and decrees, and they do reſiſt and rebel while they continue Jews: therefore the more of their money we naturalize, the more do we provoke the vengeance of heaven; and ſuch riches will prove in the end as detrimental to the kingdom as the plague would be.

Secondly, I would give weight to this argument, from what was before obſerved of the Jews in their trading character. They muſt hurt trade, becauſe they want honeſt principles to carry it on. They may get wealth, but not in fair trading; for they have no tye upon their conſciences to make them decline any opportunity of diſhoneſt gain. The moſt ſacred tye, a ſolemn oath upon the old teſtament, cannot bind them. Now, I would aſk, whether introducing ſuch perſons into every branch of buſineſs in the city would not be highly prejudicial to its trade?

If

If any man thinks it would not be prejudicial, I have no hopes of convincing him, and therefore I leave him, and go on,

Thirdly, To the apologiſt's laſt objection, which he makes againſt an expreſſion in the city petition, viz. the trade of this city in particular. In p. 38, he ſays, " By the trade of this city in particular " muſt be underſtood, its internal trade, or cir- " culation within itſelf, in diſtinction from the " trade of the kingdom in general;" and having thus fixed his own ſenſe upon the words, he attempts, in p. 33, and 38, 39, to ridicule them. But his ſenſe of them is peculiar to himſelf. If you were to aſk any unprejudiced perſon what he underſtood by the particular trade of the city, I dare ſay ninety-nine out of an hundred would anſwer, the trade of every particular citizen. Whereever any member of the corporation trades, be it within or without the city, that is his particular trade. This is the plain obvious meaning of the words, and in this ſenſe every body underſtood them; and I would charitably hope, that the apologiſt's miſtake aroſe from nothing worſe than his ignorance.

CHAP.

CHAP. XI.

The Merit of the Jews examined, and the Services they have done the State found to be no juſt Title to Naturalization.

I HAVE gone through all the apologiſt's arguments, but one, which is the merit of his clients. They have done ſo much for us, that we cannot do too much for them: for ſuppoſe their naturalization be ever ſo contrary to our laws and conſtitution, ever ſo prejudicial to our trade and commerce, yet it would be an act of national ingratitude not to naturalize ſuch illuſtrious benefactors. This is his argument, and upon the ſtricteſt inquiry, I find the return he expects bears no proportion to the ſervices done: for what good the Jews had ever done to this kingdom was not heard of, until their advocate produced one ſingle inſtance, viz. the ſervice they did in cruſhing the rebellion, and even this is ſwelled and aggrandized far beyond what it either was, or could be. I will make two or three general, and then ſome particular remarks upon their conduct in that time of danger, from whence the reader may be enabled to form a true judgment of this only piece of ſervice, which they have ever done to this nation.

Firſt,

Firſt, They had no merit, but what was to be ſhared in common with all the citizens and merchants. The well-wiſhers to the preſent royal family can recollect with pleaſure what a ſpirit exerted itſelf, every where in that time of danger, but more remarkable in this metropolis. And was there any ſet of men among us, whoſe zeal or ſervices were inferior to the Jews? I dare maintain, that the moſt hearty of them were ſo far from going beyond that they did not even come up to any of our citizens or merchants, were it only for this reaſon.

Secondly, That theſe acted from principle. They oppoſed the rebellion out of true love for their country. Their hearts went along with their hands in what they were perſuaded was their duty. They had no mean and dirty views to their own intereſt, but acted upon public ſpirited motives. Their attachment to their king—their affection for their native country---their zeal for its laws and liberties animated them. In that time of danger none of them were influenced by any little ſordid principles; whereas

Thirdly, The Jews did not ſerve the government out of any zeal or affection for it, but out of ſelf-intereſt: they did nothing for it, unleſs they could find their advantage in it. By all their boaſted ſervices, they ſerved themſelves. They did indeed lend the government money, but never

ver without a view to enrich themſelves, as it will appear from the particular inſtances mentioned by their apologiſt.

When I heard that all the Jews merit was to be put upon the ſervices they had done in the year 1745, I expected nothing leſs, than that they had ſaved the ſtate, eſpecially ſince they laid their claim to naturalization in virtue of thoſe ſervices. This was to be the reward of their merit. And their apologiſt writing profeſſedly upon this very ſubject, has no doubt finely emblazoned their atchievements. This was the great deſign of his performance, and therefore here we may expect every thing finiſhed and perfect. He cannot have omitted the leaſt title of their merit: and yet I have read his ingenious deſcription carefully over from p. 40 to 48, and can only find theſe four ſignal pieces of ſervice, which the Jews then did the ſtate, and not one of them has any merit in it.

1. The firſt glorious action they did to ſave the ſinking ſtate ſhall be related in the apologiſt's own words, leſt I ſhould be ſuſpected of ridiculing them, p. 41, "The Jews taking part of "the general danger, diſtinguiſhed themſelves; "their lower people enrolled their names in the "city militia, and appeared on all occaſions on "their duty, neglecting their cuſtoms, which "lead them never to bear arms but on emergen-"cies." Here was a noble military expedition!

and what can envy detract from it? Truth has much to detract, and can eaſily ſtrip the lion's ſkin from off theſe ſwaggering animals: for muſt not every perſon upon reading this deſcription be led to conclude, that ſome thouſands, hundreds at leaſt of theſe lower Jews had gone voluntarily, and of their own accord liſted themſelves in the city militia. But in fact there was no ſuch thing. There was not one ſingle volunteer among them: for they did not enrol themſelves, as their apologiſt would make us believe, but they were enrolled by force and neceſſity. The caſe was this. Whenever the train-bands are to march out, every houſekeeper has a ſummons to attend in perſon, or to find an able-bodied man. The Jews have their ſummons in the ſame manner as other houſekeepers; and, in the year 1745, they were ſummoned to do their duty. Upon which their lower people was forced to do it in perſon, becauſe they could not afford to hire a ſoldier; for every regiment was then upon duty three times a week, and the common price for a hired ſoldier was five ſhillings per day. Now fifteen ſhillings a week out of the pocket of a lower Jew was rather too much: many of them had it not to pay, and they, who had, could not conveniently ſpare it, and therefore they were forced to obey the ſummons, and to march out in perſon. And will you call theſe men volunteers? Was this all their merit, that they did what they could not help?

help? They had abſolutely no other merit: they can claim nothing but the merit of neceſſity. And I fear the Jews will always act in this character, they will always be volunteers by compulſion, whenever they do any real ſervice to this kingdom.

2. The ſecond piece of ſignal ſervice, p. 42, which they did for us in the year 1745, was importing ſpecie, when the public credit was ſinking, and there was a run upon the bank. Their apologiſt is vaſtly unhappy in his inſtances; for this is one of the blackeſt parts of their character. When we hear of their great merit in importing ſpecie, it naturally makes one enquire, how the ſpecie came to be exported? Who are they that carry on this illicit trade? By whoſe traffic was the nation drained of its ſpecie? I do not mean, of foreign gold and ſilver, but of our own coin. And who will point out any perſons deep in this iniquity, but the Jews? And how deep they are in the myſtery of ſmuggling the currency out of the nation, every perſon who has been abroad, muſt be perfectly convinced: for in what part of Europe do we not find Engliſh gold, and in abundance? It is not ſuffered to be exported by the laws. It muſt be ſmuggled abroad. And if the caſks in which it is exported were now and then to be opened at the Cuſtom Houſe, and all the coin turned out, I fancy ſome quantity of little Engliſh guineas would be found lying mighty ſnug in the middle of the caſk, to the

great diſappointment of Duke's Place, and to the no ſmall joy of the fortunate officer.

Upon theſe accounts the Jews are not much beholden to their apologiſt: he has certainly bewrayed his own neſt: for why did he put us in mind of his clients iniquitous traffic, and place their great merit upon an inſtance which makes againſt them? This mighty ſervice of importing ſpecie proves nothing more, than that the Jews are very ſenſible of their own intereſt, and prefer it to every thing. The plain matter of fact was this, as every body, who was in buſineſs in the year 1745, can well remember.

The Bank ſhut up her diſcount office to the merchants, although they had agreed to take bank notes in payment at par. This cauſed a ſudden riſe of the exchange, which continued ſtill riſing, until the directors made a call upon their circulation. This call alarmed the proprietors, and cauſed a yet higher advance upon the exchange, great ſums being of neceſſity drawn for, and gold being ſcarce, by reaſon it was carried to the bank, and notes or ſilver only were received in return. This gave the Jews a fair opportunity of enriching themſelves, and they embraced it. They purchaſed and imported ſpecie from Holland and Hamburgh, inſtead of receiving bills of exchange in return for remittances made from hence—the difference of bringing in coin, rather than bills, being at leaſt 7 per cent. in their favour. This was the

the Jews true motive; it was not their love for the government, but their love for 7 per cent. which made them import that ſame coin which they had before at different times, when they found their intereſt in it, exported.

I believe all the merchants in London have ever conſidered their importing the ſpecie in this light: I am ſure, however, that the directors of the bank have. They ſaw no merit in what the Jews did, no, not the leaſt. This great piece of ſervice, as the apologiſt relates it, could make no amends to the bank for their ſmuggling the ſpecie out of the kingdom, and therefore it denied them thoſe very privileges, with which all the trading part of the kingdom were indulged: for when the bank opened her diſcount office to the merchants, it remained ſhut to the Jews, and continued ſhut, until very lately: inſomuch that if a chriſtian merchant brought a bill with a Jew's indorſement upon it to be diſcounted, it uſed to be returned undone, and this reaſon was given, that probably the chriſtian might bring the ſame for the ſervice of the Jew.

And now where is all this boaſted merit of the Jews? for which they claim their naturalization. They firſt drain us of our ſpecie, and bring us into diſtreſs, and then they take an advantage of this diſtreſs, and make a mighty merit of bringing the ſame ſpecie back again, although they get 7 per cent. by it. Their fighting merit was

very inſignificant, but this trading merit is very iniquitous. Perhaps the next inſtance may turn out more in their favor. Their apologiſt thinks it an infinite ſervice done us, and he flouriſhes upon it finely in his oratorical way. For

3. He makes the Jews the principal perſons in contriving and executing the aſſociation for taking bank notes in payment at Par. I ſhall not take much pains to ſtrip them of the merit they may claim upon this account, becauſe there is no matter of fact more known in the city, or that can be better atteſted, than that the Jews have no ſhare in the honor of inventing this ſcheme. All the merit and thanks are to be given to Mr. Lee, a banker, in Lombard-ſtreet. And at the firſt propoſal all the merchants came immediately into it; they did not want any Jew arguments to reaſon them into it; they ſaw evidently how much it tended to their own intereſt, as well as to the public utility. Every trader found his account in it; and if there was any merit in ſigning the aſſociation, every man who ſigned it muſt have his ſhare, and the Jew can claim no more.

Indeed, if the Jews had invented this aſſociation---had firſt ſet it on foot---had unanimouſly ſigned it---and then brought the chriſtians in, by convincing them it was their intereſt to ſign---all this would have been a matter of merit, and I ſhould not have tried to rob them of it. But

ſince

ſince they had not even the honor of inventing the ſcheme, I muſt think their claiming it a good argument againſt their naturalization; becauſe they claim it in reward for ſervices, which it appears they never did.

The apologiſt has but one ſignal ſervice more to urge in his clients favor, and that is

4. Their lending money on the land-tax. In doing which, I am not able to diſcover the leaſt grain of merit; though I can ſee the old Jew principle working ſtrongly. For they did themſelves a double piece of ſervice, by what they call, ſerving the ſtate: for had they not good intereſt? And though not enough to make it the moſt lucrative job they had during the war, yet there was one circumſtance which made it then the beſt to them. The land-tax was on ſeveral accounts the beſt ſecurity the Jews could get, and in this time of danger, the beſt ſecurity was very valuable; and therefore I would willingly be informed, wherein conſiſted the merit of thoſe men, whoſe fortunes lay in money, and who lent it upon the beſt ſecurity the ſtate could give them? And was this the merit which deſerved naturalization? Have they any claim upon the public, who do nothing for the public without intereſt? And wherein then lies the great merit of theſe Jews? who deſire us to naturalize them, not becauſe they ever did this kingdom any real ſervice, but only becauſe they

they perfectly underſtand their own intereſt, and have always purſued it moſt invariably.

From theſe facts, the reader, I hope, will be diſpoſed to conclude with me, that the apologiſt has been very unhappy in the inſtances, which he has brought to prove his clients merit: he made them enter volunteers into the ſervice, when in fact they were preſt men: he gave them honor for importing ſpecie, when it was their utter diſgrace, that they had before ſmuggled it out of the kingdom, and now got more than 7 per cent. by bringing it back again: he aſcribed great glory to them for the ſcheme of taking bank notes at par; which they neither invented, nor were inſtrumental in promoting more than other merchants: and he extols them to the ſkies for lending money upon the land-tax, when they received preſent intereſt in one hand, and had the beſt ſecurity the nation could give in the other. In theſe inſtances the Jews did nothing, that the public need thank them for. And indeed here in the city we are blind to all this Jew merit, which makes ſuch an eclat at the court end of the town. Merit they certainly have there, though they have none here. And whatever it be, their apologiſt has not told us the truth. There is ſome Jew merit which it was not thought proper to bring to light. We can only gueſs at it. Perhaps it may be their great ſkill in the myſteries of jobing. During the

the laſt war, we had ſome pretty ſmart proofs of their merit in this way, and if theſe are to be the foundation of their preſent claim, we have felt enough of them already to make us wiſh moſt heartily, that we may never have any more experience of Jew merit.

CHAP. XII.

The abſurdity of introducing Party into this Debate, when there is no pretence for any Oppoſition between Chriſtians and Chriſtians—the Conteſt being entirely between Chriſtians and Jews.

WHEN all the other arts of calumny and falſhood fail, then the Jews betake themſelves to party diſtinctions, trying to raiſe a new Jew intereſt in this kingdom, in oppoſition to the old chriſtian intereſt: to which end they endeavour to divide the nation about their affairs, and to ſupport their cauſe by party, ſince they find they can no longer ſupport it by argument. And they have already made ſuch a proficiency in the ſcience of faction, that they venture publicly and in print to call all their enemies, enemies to the government. Whoever oppoſes the Jew intereſt muſt be a jacobite, or a tory at leaſt: for he

he who does not befriend the Jews, can be no friend to the houſe of Hanover. The apologiſt has been very free and liberal of theſe odious names. Whenever he is at a loſs for a good reaſon to anſwer the objections of the citizens and merchants, then he always has recourſe to ſome of his party appellations; to which a ſerious reply is ſcarce needful, becauſe the very uſe of them implies the want of better materials, and is no proof that the oppoſers of the Jews are jacobites. It only proves, that our Jew enemies have ſpent all their powder and ball upon us, and they have nothing left to annoy us with but jacobite ſtinkpots, which they firſt throw plentifully upon us, and then accuſe us, and find us guilty, of being polluted with jacobite ordure.

We are not ſurprized at the Jews taking theſe diſhoneſt methods of dividing us among ourſelves; becauſe they are ſenſible, that if theſe ſhould fail them, their cauſe is deſperate. Unleſs they can attach themſelves to ſome party, their intereſt is loſt. They therefore labour this point. It is their laſt reſource, and it is a moſt iniquitous one; becauſe it tends to introduce ſome new diviſions among his majeſty's good ſubjects, whoſe great misfortune it is, that they are already too much divided.

The citizens and merchants went upon a different footing. They tried to ſtop the ſource

of

of future contention: for they foreſaw what uneaſineſs and diſquiet the propoſed naturalization would give to their fellow ſubjects, and therefore they tried as much as was in their power to do their duty to their king and to their country. It was their aim in petitioning to prevent any innovation in church and ſtate: they requeſted, as it became true patriots, that the conſtitution might be preſerved upon its ancient footing, having learned from the experience of former ages, that the greateſt commotions, which have ever happened to any ſtate, took their riſe from ſome ill-judged change or novelty in religion. It is now viſible, that they were good politicians. And at laſt the Jews and their friends begin to open their eyes. They ſee their miſtake; but unwilling to rectify it, they weakly imagine, that the public can be impoſed upon by an hard word---and that all things will become quiet again, after they have called the enemies of the Jews jacobites. This method of juſtifying themſelves is a weaker ſtep than the thing which they juſtify: for mankind is convinced that there is no more reaſon to call the enemies of the Jews jacobites, than to call all them, who happened not to be circumciſed, jacobites.

If the Jews and their friends had attended to ſome untoward inferences, which may be drawn from their reflections upon the merchants, they would, I hope, have been more ſparing of them.

They

They call every one of us who is an enemy to this propoſed naturalization, a jacobite. And would they have us to believe them, or not? If not, then why do they try to ſupport their cauſe by the vile arts of falſhood? But if they would have us to believe them, the conſequence will be ſuch as they will not like: for then all the chriſtians in the kingdom are jacobites, becauſe they are to a man againſt the Jews, excepting a few, whom the Jews have liſted into their party. And would they have the public believe this? If they would, I am ſure they are not friends to the government, for the very inſinuation would argue diſaffection in any other perſon, but a Jew. Nay, if we purſue this conſequence as far as they go with it, it will prove all the chriſtians in the world to be jacobites: for they all oppoſe the Jews. Yea, it will prove all the twelve apoſtles to be jacobites, except Judas: for they all were enemies to the Jews, and they all oppoſed Jew money, but him. I hope we have no Judas's among us: if we have, they will be the firſt to call hard names. For a man who has once taken a wrong ſtep, is always uneaſy when he is detected. If he cannot vindicate his conduct, then he will throw hard names plentifully about him, and every one, that dares cenſure his meaſures, ſhall be ſure of being treated as diſaffected, a tory, or in the heat of his rage, a jacobite; not conſidering in what a contempti-

ble

ble light he places the government, if we do believe him; or in what a bad light he places himſelf, if we do not believe him.

The Jews ought to have been the laſt people in the world guilty of this crime; and leaſt of all upon this occaſion. When they propoſed their naturalization, we had a right to call upon them for ſound arguments, and they had no right to put us off with hard words. If they had been our maſters, they could have treated us no worſe, but as they are only our viſitors, it was their intereſt to have treated us better. What are we to expect from ſuch men, if they ſhould ever become our maſters? But I hope that day is far off. And I believe it is made much farther, by their late attempt to bring it nearer. The nation will be more upon its guard againſt the ambitious views of the Jews, and if it ſhould allow them to continue among us in their former ſituation, that will be indulgence enough, and indeed it is much more than they deſerve.

It is greatly to be wiſhed, that there was no other diſtinction in the kingdom, but Chriſtians and Jews. Happy would it be for us all! but the iniquity of the times finds its uſe in party-diſtinctions. We are to be divided about a meaſure, which no way concerns any one party in the kingdom. And why divided? Becauſe certain chriſtians are divided againſt certain Jews. Well! and are there any chriſtians who

are

are not againſt theſe Jews? Yes? we have ſuch prodigies, as Chriſtian-Jews: and among the marvellous productions of this marvellous age this is not the leaſt, that theſe Chriſtian-Jews have dared publicly to maintain, that the citizens, the merchants, and all the other chriſtians who oppoſe them are Jacobites.

But the citizens and merchants are not to be terrified with an hard name. They can appeal to their conduct. Their lives and actions ſhall anſwer the calumnies of their enemies: for theſe ſpeak ſtronger than words; and let theſe declare to the public, who is the beſt friend to the government---the Chriſtian---or the Jew? The chriſtian, who is a natural-born ſubject, and who ſerves his God, his king, and his country out of principle: or the foreign outlawed Jew, who has no God, no king, and no country, and who never acts upon any higher principle, than ſelf-intereſt,

AN ESSAY ON PSALMODY.

Give thanks unto the Lord, call upon his name, make known his deeds among the people: ſing unto him, ſing pſalms unto him. 1 CHRON. xvi. 8, 9.

PREFACE.

IN the ſervice of the church of England there is great uſe made of the pſalms. They are read in every day's ſervice, both at morning and evening prayer, and are conſtantly ſung in public worſhip. It is much to be wiſhed they were better underſtood, that the daily reading and ſinging of them might be the means of grace. Very few, it is to be feared, receive the profit from them, which as an ordinance of God they were intended to adminiſter. I have long ſeen the deſign of them greatly miſtaken, and have long lamented the contempt put upon them. At laſt I have been perſuaded to try to make the ſubject of theſe divine hymns plain and clear, and to reſtore the ſinging of them in the congregation to their primitive uſefulneſs. This is my preſent attempt. Succeſs in it depends

pends on help from God. He revealed the book of pſalms, and he alone can make the ſinging of them profitable. I hope he will. May he accompany my well-meant performance with his preſence, and proſper it with his grace. If it bring any honor to his holy name and word, thanks be to him. If any body reads it, and is ſtirred up to ſing more and better, if our public ſinging of pſalms be reformed, and become in the leaſt like the great concert of ſaints and angels, this will be altogether his doing; may he have all his praiſe. I deſerve none, being only in his church and ſervice what he is pleaſed to make me. Through his grace I wiſh to live to his glory, and to be uſeful in my day to his cauſe and intereſt. Help me, reader, to exalt him in life and death. May it be thy happineſs to do the ſame: for which thou haſt the hearty prayer of thy ſervant in him.

W. R.

AN

ESSAY

ON

PSALMODY.

MEN AND BRETHREN,

WE are the creatures of God, dependent on him for being and for well being. He gives us all our faculties, both of mind and body, and he requires us to uſe them in his ſervice and to his glory. This is our bounden duty. It is the peculiar dignity of man, who never acts more nobly than when he employs the powers beſtowed upon him to the praiſe of the giver. None of them ſhould be uſeleſs, but each ſhould be exerted, whenever an opportunity offers of glorifying God.

In the common actions of life, this may, and ſhould be done: the rule is, "Whether ye eat "or drink, or whatſoever ye do, do all to the "glory of God," but it is far more needful in ſpiritual matters, which have an immediate relation to God and his worſhip. Theſe he has

appointed to be the means of ſhewing forth his praiſe. Among them ſinging of pſalms is not the leaſt. It is frequently commanded, and with a promiſe---faithful is he who hath promiſed---he will render the means effectual to anſwer the end. When believers employ the faculties of ſoul and body in ſinging of his goodneſs and greatneſs, he does accept the ſervice, and teſtifies his acceptance. He does indeed communicate to them by his Spirit joy and peace, and he renders ſinging, to the Lord, with melody in the heart, the means of increaſing the melody and joy.

But where is ſuch ſinging? In what church? Among what people? There are ſome. May their number increaſe. It is worth while to try to increaſe them, eſpecially as this ordinance is ſo much neglected. The holy affections, which ſhould be ſtirred up by ſo heavenly an exerciſe, are generally damped by it. When it is performed with coldneſs and indifference, how can it produce ſenſations ſuitable to ſuch exalted means of grace? Or when contempt is put upon it, how can it convey any of the promiſed bleſſings?

Many things have contributed to the preſent neglect and abuſe of this ordinance, and I have been led to the following reflections, in order to try to bring it again into repute. Happy, indeed, ſhall I think myſelf, if the Lord ſhould be pleaſed

to make uſe of them, as any way conducive to the ſinging of his praiſes with the underſtanding. I ſhall pray and labor for it: may he give his abundant bleſſing.

One of the firſt and great cauſes of neglecting the ſinging of pſalms, ſeems to have ariſen from not attending to

CHAP. I.

The Subject of the Book of Pſalms.

THE teſtimony of Jeſus is the ſpirit of prophecy: for to him give all the prophets witneſs. With one voice they ſpeak of his wonderful perſon, of his divine undertakings, and of his complete and eternal ſalvation. It is the ſpirit of their writings to reveal and to teach the good knowledge of the Lord. Whoever underſtands them perfectly will find the prophets treating of the coming of Immanuel in the fleſh as clearly as the evangeliſts. When this moſt bleſſed event was to be accompliſhed in the fulneſs of time, a new teſtament witneſs, filled with the Holy Ghoſt, prophecied, ſaying, " Bleſſed be the " Lord God of Iſrael, for he hath according to " his promiſe viſited and redeemed his people, " and hath raiſed up an horn of ſalvation for us " in the houſe of his ſervant David, as he ſpake

" by the mouth of his holy prophets, which have " been ſince the world began." The Lord never left himſelf without witneſs. Ever ſince the world began he had prophets, who foretold what Chriſt was to be and to do, who teſtified beforehand of the ſufferings of Chriſt, and the glory that ſhould follow.

This is the ſubject of the book of pſalms. It treats of Chriſt, and contains the praiſes of the Father's love, and of the Spirit's grace, as they were manifeſted in the perſon and work of Jeſus Chriſt. The ſalvation of ſinners through him is the greateſt diſplay of the covenant mercies of the eternal three; therefore the pſalms celebrate his wonderful perſon, and his divine undertakings—they deſcribe his obedience and ſufferings----his conflicts with, and victories over, all his enemies---his reſurrection and aſcenſion---his ſitting upon the throne, the great king of all worlds, viſible and inviſible --- his gathering together, and perfecting the number of his elect---his coming at the laſt day to judge men and angels---and the glory which he will beſtow upon his redeemed, when they ſhall be with him, and like him, kings and prieſts unto God and his Father, and ſhall reign with him for ever.

What ſubject can be more noble in itſelf than this: here are the greateſt tranſactions of the greateſt perſonages, that poſſibly can be---the

ever

ever bleſſed trinity purpoſing and covenanting to bring many ſons unto glory---diſplaying their wiſdom, and love, and power, in an infinite degree, through the incarnation, obedience, and ſufferings of the God-man, Jehovah Jeſus, and through the effectual grace of the holy Spirit, calling and bringing the elect to experience the Father's love to them by faith in the Son's perfect ſalvation, and then guiding them ſafe by his council and might unto the glory provided for them. This wonderful theme is treated of in the book of pſalms in a manner ſuitable to its dignity---it is not only ſpoken of, but alſo celebrated---not merely deſcribed, but alſo praiſed. The language therefore is exalted. The ſentiments are ſublime. The poetry is divine. And no wonder: the author is equal to the ſubject. He is capable of extolling the mercies of that covenant, which reaches from eternity to eternity, and of extolling them according to their true greatneſs. The pſalms are the compoſition of the all-wiſe Spirit: for the Holy Ghoſt ſpake by the mouth of David, and of the other inſpired penmen. He guided both their hearts and their hands. The ſentiments and the words are his: for the prophecy came not in old time by the will of man, but holy men of God ſpake, as they were moved by the Holy Ghoſt---they ſpake as he moved them---they indited the pſalms under his inſpiration. The praiſes therein given of the

the perſon and work of the ever bleſſed Immanuel are not human, but truly divine. What may not be expected from ſuch an author? Who is by eſſential union one in the Godhead with the Father and the Son, and who is by his office to teſtify of Jeſus, and to glorify Jeſus. If the pſalms be read under his influence, they will be found equal to the ſubject, in every view ſuited to exalt the incarnate God, and, if they be ſung with grace in the heart, they will increaſe the faith and hope of every devout worſhipper. There are ſeveral pſalms which are applicable to none but Jeſus Chriſt, and many expreſſions which could not be truly ſpoken by any one, but by him who was God and man in one Chriſt. Many will receive new luſtre and emphaſis, when viewed in the ſame light. The proper pſalms, which are appointed to be read on the feſtivals, do certainly treat of the birth, death, reſurrection, and aſcenſion of the Lord Chriſt, and of the coming of the Holy Spirit on the day of pentecoſt, in conſequence of Chriſt's aſcenſion: for, ſays he, "If I go not away, the "comforter will not come unto you; but if I go "away, I will ſend him unto you." Our reformers certainly underſtood thoſe proper pſalms to be deſcriptive of Chriſt, and took them in the ſame ſenſe our Lord and his apoſtles did; who have quoted the book of pſalms eighty-two times. Their manner of quoting it demonſtrates, that

that they took it for granted it was written concerning Chriſt. Indeed many paſſages cannot be applied to any one, but to him: for inſtance--he appeals to God to be tried according to his innocence---to be rewarded according to his righteouſneſs---he deſires to be judged according to the cleanneſs of his heart and hands---could any one of us ſay, "Search me to "the bottom, O God, and know my heart; try "me and know my thoughts, and ſee if there "be any way of wickedneſs in me." All have ſinned. All we like ſheep have gone aſtray, and if we were to be tried according to the holy law by a heart-ſearching God, every mouth would be ſtopped, and all the world would become guilty before him. O what would become of the beſt of us, if God was to judge us as we are. The cxixth pſalm is a deſcription of the love of Chriſt to the law, his ſtudy in it, and his perfect obſervance of it. O what love have I unto the law—with my whole heart have I ſought thee—I have not departed from thy judgments—"I have ſworn" (with the oath of the covenant) "and I will "perform it, that I will keep thy righteous judg-"ments." Are not theſe the peculiar deſcriptions of the work of the god-man, in which he was alone, and of the people there was none with him—any more than there was in the offering for ſin, when he trod the wine-preſs alone, and of the people there was none with him, of which

which the xlth pſalm treats---any more than there was in bringing in everlaſting righteouſneſs, for which the church praiſes him in ſeveral pſalms, particularly in lxxi, and will triumph in his righteouſneſs, and in his only for evermore. The glory is his. No offering, no righteouſneſs, but his, can ſave: the praiſes therefore of the great ſalvation of our God, which run through the book of pſalms, are the peculiar prerogatives of the king of ſaints. They are his crown and diadem. The honors are ſolely his, and he will wear them with unrivalled fame. His name is King of Kings, and Lord of Lords, and the armies of heaven follow him with one mind and one heart, aſcribing unto him honor and glory, and bleſſing and praiſe, for ever and ever. Amen.

But although the work was altogether his from firſt to laſt, none being capable of any part, but he who is God as well as man, yet eternal bleſſings on him, he did it for us and for our ſalvation. His people have an intereſt in what he is—God in our nature—they have their ſhare in what he did and ſuffered for them, and they have an unſpeakable benefit in what he is now doing for them in the preſence of the Father. By believing they have pardon and peace through his offering on the tree. By believing they put on the Lord Jeſus Chriſt, and find acceptance in his righteouſneſs. By believing they commit

their

their perſons and concerns into his hands, and he ever liveth their prevailing interceſſor to obtain for them every needful bleſſing. Thus they learn to truſt him, and in truſting, to experience his faithfulneſs. He gives them cauſe to love him, and to rejoice in him. For having received a new birth and life in him, they can ſing the pſalms of his nativity, and join angels and men in aſcribing glory in the higheſt to the incarnate God. They read of his dying love in ſeveral pſalms, and they worſhip him for bearing their ſins, and ſhame, and curſe, in his body and ſoul upon the croſs: the lamb that was ſlain and redeemed them to God by his blood is the conſtant theme of their grateful ſongs. When they read or ſing the pſalms of his reſurrection, they look upon him as the firſt fruits of the dead, the earneſt of the whole harveſt, and with grateful hearts they bleſs him for making, and for keeping them alive to God. They ſhare in all his victories and triumphs, being his happy ſubjects: for he has a kingdom, which is celebrated in many of the pſalms. Theſe treat of his almighty power to rule all beings and things, and of the ſweet ſceptre of his love, by which he governs his willing people. He manifeſts to them the greatneſs and majeſty of his kingdom, ſo that under his royal protection they find deliverance from the temptations to ſin, and from the miſeries of ſin, and through his ſpecial love he gives them

them here in the kingdom of his grace a happineſs, which all the kingdoms of the world, and the glory of them, cannot poſſibly give. They live happy indeed: for he makes them ſing of the good of his choſen: they do rejoice in the gladneſs of his nation, and they glory in his inheritance. Theſe are high privileges; but they are only the earneſts of that kingdom, which endureth for ever. O what glorious things are ſpoken of thee, thou city of God, in which the great king delighteth to dwell, and to manifeſt his glory. Wonderful things are written of this everlaſting kingdom in the book of pſalms with which his happy ſubjects mix faith, and can then ſing them with a hope full of glory and immortality. The pſalms throughout ſo deſcribe the king of ſaints, that they who partake of his grace may find in them continual exerciſe of their faith, and continual improvement of it: for they have an intereſt in all he was, and in all he is. Was his truſt in God unſhaken? They hope he will make theirs ſtedfaſt. Was his walk holy, harmleſs, and undefiled? They depend on him for ſtrength to tread in his ſteps. Were his tempers perfectly holy? They admire his example, and through his ſpirit they daily put off the old man, and put on the new. Was he carried through the greateſt ſufferings with entire reſignation? They look up under all their trials for his promiſed ſupport. Has he all his enemies under

under his feet? They are waiting in joyful hope for the fruit of his conqueſt. Is he now in our nature in the higheſt glory? It is promiſed them, their eyes ſhall ſee the king in his beauty. O bleſſed proſpect! They ſhall ſoon be with him, and like him too, when they ſhall ſee him as he is. The pſalms are ſo written of Chriſt, that every believer may find comfort in what he reads or ſings. Chriſt being the head of the body the church, all the members do ſhare with their head in what he is and has, in his incarnation, life and death, reſurrection and interceſſion, yea, they ſhall live and reign with him for ever and ever. That my meaning may be better underſtood, I will give an inſtance in the firſt pſalm. Let us conſider, how it is to be underſtood of Chriſt, and in what manner it is uſeful to thoſe, who through faith are one with Chriſt.

As it treats of Chriſt, it is a proper preface to the whole book. It gives an account of the ſubject, and is an abridgment of it, containing in ſubſtance what is largely handled in the other parts. For Chriſt is here deſcribed under the character of that perfect perſon, who was to retrieve for his people all the loſſes of the fall. He was in their nature, and yet he was by nature and practice, in heart and life, ſeparate from ſinners; negatively he had not the leaſt communion with them, being without one ſpot of ſin, poſitively he was perfectly holy. He fulfilled all the

the righteouſneſs of the law in its higheſt requirements, both in obedience to its precepts, and alſo in ſuffering its penalties. Thus he became to his people the tree of life, having life in himſelf, as God ſelf-exiſtent, and having life communicatively, as God-man, to beſtow upon every branch in him.—I am the vine, ſays he, ye are the branches, by him they are quickened, in him they live, through him they become fruitful, and by his influence they proſper and bring forth much fruit to the glory of God. Herein they are directly contrary to the wicked, who are never quickened by him, but left to periſh in their ſins.

PSALM I.

1. Succeſsful are the ſteps of that perſon, who never walks in the council of tranſgreſſors, and in the way of ſinners never ſtands, and in the ſeat of mockers never ſits.

2. But in the law of Jehovah is his delight, and in his law will he meditate day and night.

3 For then he ſhall be like a tree that was planted by the ſtreams of waters, which will yield its fruits in their ſeaſon, and its top-ſhoot ſhall never fade, but whatſoever he ſhall take in hand he ſhall be able to make it proſperous.

4. It ſhall not be ſo with tranſgreſſors, but they ſhall be like the chaff which the wind blows away.

5. Be-

5. Becauſe the tranſgreſſors ſhall not be ſet up in judgment, nor ſinners in the congregation of the righteous.

6. For Jehovah acknowledgeth the way of the righteous, but the way of ſinners ſhall be deſtroyed.

This pſalm is a general deſcription of the ſucceſs of Jeſus in his work, ſhewing what ſteps he was to take for the ſalvation of his people: he was to be a man like us in all things, excepting ſin; from which he was perfectly free: no thought of it ever entered his mind, not one moment did he decline from the way of duty, but always acted under the influence of divine love, in his life, and by his example, reproving thoſe who made a mock at ſin. He was holy, harmleſs, and undefiled in his nature, and ſeparate from ſinners in his practice: for

He was perfectly acquainted with the divine law: it was his continual ſtudy, and to obey it was his continual delight—It was his meat and drink—"Lo I come," ſays he, "to do thy will, "O God:" He rejoiced to fulfil its precepts by his life, and he was a willing ſacrifice to ſuffer its penalties in his death. In both he magnified the law, and made it infinitely honourable. And

Thus it became him to bring many ſons unto glory. Whatſoever he undertook for them had perfect ſucceſs. He was the tree of life watered with

with abundant ſtreams of grace, the ſpirit being given not by meaſure unto him; a tree ſubject to no change, but always growing and flouriſhing, always bearing forth fruit, and making every branch in it a partaker of the heavenly influences of the ſtock upon which it grows.

But, the tranſgreſſors, who are not grafted into him by faith, have no ſpiritual life, nor fruit---they are lighter than vanity itſelf: and they ſhall be driven from the judgment ſeat of God, as eaſily as any light chaff is driven about by a ſtrong wind, and they ſhall be juſtly baniſhed for evermore from the general aſſembly and church of the firſt born.

For Jehovah always approved of the way of the righteous, whom he choſe and called, and juſtified freely by his grace through the redemption which is in Chriſt Jeſus, but the way of tranſgreſſors he diſapproves, and they ſhall ſoon utterly periſh.

In this ſenſe the pſalm is true of Chriſt, but believers have their ſhare in the bleſſings of which it treats: for in his ſucceſs they partake. They have fellowſhip with him in every ſtep which he took to work out their ſalvation. When they have redemption through faith in his blood, and free acceptance through faith in his righteouſneſs, then they walk humbly with him, and he puts his fear within them. He teaches them

to

to depart from evil, they do not walk in the council of the ungodly, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornful.

But he puts his law in their inward parts, and writes it in their hearts: in their renewed mind they are brought to delight in it; they make it their continual ſtudy, and through grace to walk in it is their continual practice. Yea, they live by the faith of the Son of God, as branches in the tree of life: becauſe he lives they ſhall live alſo; drawing from their life-giving root every thing needful to mortify ſin in them, and to enable them to bring forth fruit unto God.

Thus he ſeparates them from tranſgreſſors, who live and die in their ſins, theſe are like chaff, which the wind driveth away.

Becauſe they ſhall not ſtand in the judgment of God, nor come into the church of Chriſt.

For the Lord with his loving kindneſs regarded the way of the righteous, but the way of tranſgreſſors ſhall periſh.

Thus believers look upon the pſalms. They conſider them as treating of the glorious perſon and work of the God-man, and conſidering themſelves in him, as members under him their head, quickened by his ſpirit, and receiving all the bleſſings of ſpiritual life out of his fulneſs, they can underſtand and ſing the praiſes of Immanuel, with melody in their hearts: for they can apply to themſelves the benefits of his atonement and

righteouſneſs,

righteouſneſs, of his interceſſion and glory, and this renders the Pſalms precious, and ſinging them an high ordinance. Their God does meet them and bleſs them in ſinging pſalms. While they expreſs their love to him he communicates his love to them, and they have fellowſhip with the Father, and with his Son Jeſus Chriſt by the Spirit.

But this will be more evident from conſidering ſome particulars relating to the ſubject; ſuch as

CHAP. II.

The ſcripture names of the Pſalms.

THERE are three Hebrew names often uſed in the titles of the Pſalms, which the Septuagint have tranſlated pſalms, hymns, and ſongs. The word rendered by them hymns, is Thehilim, which is the running title to this book, expreſſive of the general deſign, and is an abridgment of the whole matter. It comes from a Hebrew word, that ſignifies the briſk motion of light, ſhining and putting its ſplendour upon any object, and this makes it bright and illuſtrious. Hence comes the propriety of the word, as it is uſed to praiſe, which is to ſet an object in the light; that the rays ſhining upon it may render it ſplendid and

and beautiful, and thereby glorious and praiſe-worthy. Such are the Pſalms. They are rays of light—Enlighteners, (if I might uſe ſuch a word, and it is the literal ſenſe of the Hebrew hymns) intended to manifeſt the glory of the perſon, and to ſhew forth the praiſes of the work of God-Jeſus: for light, in its various uſes in nature, is the appointed emblem of the Lord Chriſt. He is diſtinguiſhed by this name throughout the Old Teſtament; and he applied all the paſſages to himſelf in the New, when he declared—"I am the light of the world"—"I am not only the creator of light in the "material world, but alſo in the ſpiritual "world—darkneſs covers the earth, and groſs "darkneſs the people, until I, the light of life, "ariſe upon their ſouls: and when I come with "healing in my rays, in that day ſhall the deaf "hear my words, and the eyes of the blind "ſhall ſee out of obſcurity and out of dark-"neſs."

Jeſus gives eyes to ſee with, and light to ſee by: he opens the eyes of the underſtanding and makes ſpiritual objects viſible: ſo that, whoever is enlightened with ſaving knowledge, has it all from him, and it ſhould all lead to him. He is the bright day ſtar which ſhines throughout the volume of revelation; but in no part with clearer rays than in the book of pſalms. Here he is exalted in his meridian glory: for the

whole ſcripture does not give greater light into what he was to be, and to do, and to ſuffer, his life, his temper, his employment from his tender age until his crucifixion, than is to be found in thoſe divine hymns: nor are there are any more full deſcriptions of his paſſion, death, reſurrection, aſcenſion, and his kingdom which ruleth over all. In the Pſalms, he himſelf read and meditated day and night, while he was growing in wiſdom and ſtature. And in them will every true believer meditate, that he may have more of the light of the knowledge of the glory of God, as it ſhines in the perſon of Jeſus Chriſt. As the eyes of his underſtanding are more enlightened with this ſaving truth, he will more happily enjoy in his heart the benefits of the humiliation, and exaltation of the incarnate Jehovah. May this, reader, be thy happy caſe: may every pſalm be as the ſhining light, leading thee to a growing knowledge of Jeſus, and ſhining on clearer ſtill unto the perfect day.

Zemer is another Hebrew word which the Septuagint tranſlates pſalms; as a verb, it ſignifies to cut and prune trees, as a noun, it is a branch cut off and pruned, and by way of eminence, the branch, the man whoſe name is the branch, who was known and diſtinguiſhed by this title in the ſcripture. He was the eternal God, and he was in the fulneſs of time to be made fleſh, and to be cut off, but not for himſelf.

ſelf. This was the great tranſaction in the everlaſting covenant—" Thus ſaith the Lord of " hoſts, (Zech. iii, 7, 8,) Behold I will bring " forth my ſervant, the branch," the promiſed branch, which was to ſpring from the root of Jeſſe; and again, Zech. vi. 12, 13. " Thus " ſpeaketh the Lord of hoſts, Behold the man " whoſe name is the branch, and he ſhall grow " up out of his place, and he ſhall build the " temple of the Lord, (in which the Godhead " ſhall reſide) even he ſhall build the temple of " the Lord, and he ſhall bear the glory, and " ſhall ſit and ſhall rule upon his throne, and " he ſhall be a prieſt upon his throne, and " the counſel of peace ſhall be between them " both," between Jehovah and the branch: for the branch having grown up in his place was in the temple of his body to ratify the counſel of peace: he was to eſtabliſh it in his life, and to fulfil it in his death, and having by dying conquered death, and him that had the power of death, he was to rebuild the temple of the Lord, as he ſaid unto the Jews—" Deſtroy this temple, " and in three days I will build it up;" which he fulfilled by building up the temple of his body natural, and thereby he demonſtrated that he will in due time perfectly complete the temple of his body myſtical, which is his church: for he is a head to all his members. He quickens them by his grace, and actuates them by his influence. By union with him they live, by com-

munion with him they grow. His Spirit breathes through the church, which is his body, and enables the members to grow up into him in all things, who is the head, even Chriſt; whereby he teaches them, and it is a great part of their growth, how to acknowledge their obligations with increaſing humility to their glorified head. He renders the ſalvation of Jeſus finiſhed upon the croſs, the ſweet ſubject of their ſpiritual ſong. His dying love they would keep ever in mind; they would have it always warm upon their hearts, and always upon their tongues. His paſſion on the tree is their never ceaſing theme: God forbid, ſay they, that we ſhould glory, except in the croſs of our Lord Jeſus Chriſt. In this they glory, and in this alone, with their voices, and with every muſical inſtrument, but chiefly with the melody of their hearts, they endeavour to praiſe him, who was ſlain, and hath redeemed them unto God by his blood. It becometh them well in the houſe of their pilgrimage, thus to ſing the triumphs of the worthy lamb: for it is to be in their father's houſe the moſt bleſſed ſubject of their endleſs ſong. The ten thouſand times ten thouſand, and thouſands of thouſands of angels, and the great multitude which no man could number of all nations and kindreds, and people and tongues, harping with their golden harps, in full concert join in praiſing the crucified Immanuel.—" Worthy is the lamb

" that

" that was ſlain to receive power and riches,
" and wiſdom and ſtrength, and honor and
" glory, and bleſſing. *Amen.* Hallelujah."

There is another Hebrew word, SHeR, which the Septuagint conſtantly render a ſong, frequently applied to the pſalms. It ſignifies rule and government, and is uſed for any principality among men. Hence it is very properly ſpoken of him whoſe kingdom ruleth over all. The prince of peace is one of his high titles. He is called the prince of the kings of the earth---a prince for ever—of whoſe government and peace there ſhall be no end. To this empire he had an unalienable and indefeiſable right, being in the one Jehovah poſſeſſed of the ſame perfections with the Father and the holy Spirit. But the moſt common view in which the pſalms conſider him, is that of the God-man, King-mediator, whoſe principality is the moſt glorious reign of grace. He ſits upon his throne freely to beſtow all divine bleſſings upon his redeemed, and he is Meſſiah the prince who was raiſed to his kingdom by the covenant of the eternal three: in which he engaged to be a ſurety for his people; and in their nature, and in their ſtead, to ſatisfy all the offended attributes of the Father, by his holy life and death, and the Father engaged to give him a kingdom with all power in heaven and earth. Accordingly in the fulneſs of time he was manifeſted in the fleſh, and for the joy that

was

was ſet before him, he endured the croſs, and deſpiſed the ſhame, and is ſet down at the right hand of the throne of God. He is greatly exalted, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come. The once crucified is now the enthroned Jeſus, King of Kings, and Lord of Lords, almighty to ſave his people from all their ſins, and from all their enemies. The glories of Immanuel in this reſpect are celebrated under the name SHeR, in ſeveral of the pſalms. In the xlviith pſalm for inſtance, all the people are called upon to clap their hands for joy, and to ſhout unto God with the voice of triumph, becauſe Jehovah Jeſus is the great king over all the earth. His happy government, under which believers receive all their bleſſings, was to be the conſtant ſubject of their grateful ſong. Singing was uſing words and ſounds to expreſs the praiſes of the king of ſaints, and their joy in him. It was ſo much the ruling and leading ſubject, that every hymn reminded them of Meſſiah the prince. Whenever they were happy in their hearts, they expreſſed it by ſinging the praiſes of that moſt glorious perſon, who was made fleſh, humbling himſelf to be obedient unto death, even the death of the croſs, and who thereby became the head of all principality and power. He ruleth the almighty Immanuel over every creature, and every

every thing, God-man upon his throne, till all his enemies, death itſelf be deſtroyed, and then he will reign with the father and the ſpirit for ever and ever: for his reign is everlaſting, and of his kingdom there ſhall be no end.

This was the delightful theme in the book of pſalms. The Old Teſtament ſaints were never weary of celebrating Meſſiah their prince, the Lord and Saviour of his people, made an offering for their ſins, dead, riſen, and aſcended to his throne. This is ſtill the ſweeteſt ſubject in the church of God. Happy are they, who have the Lord Chriſt ruling over their outward eſtate. Thrice happy they, who have him ruling in their ſouls. O what happineſs is it to have ſet up within them the kingdom of God! which is righteouſneſs, peace, and joy in the Holy Ghoſt. None have greater reaſon to rejoice with joy and ſinging, than they who have Chriſt dwelling in their hearts by faith. It was one principal deſign of thoſe ſacred hymns to keep up this holy joy, that if any were merry they might ſing pſalms and be glad in the Lord. Senſible of his tender care and royal protection, with what joyful lips will they extol their king? They would have all within them to bleſs his ho y name, and would be praiſing him with pſalms, and hymns, and ſpiritual ſongs, rejoicing all the way to Sion, and making heavenly melody in their hearts unto the Lord.

Theſe

Theſe three names take in the ſubject of the whole book—the hymns contain the praiſes of Immanuel, our ſun of righteouſneſs—the pſalms treat of his taking our nature, and in it being cut off for his people, that through his death they might live—the ſongs celebrate the glories of his kingdom, both in earth and heaven, in time and eternity. Beſides theſe names of the book of pſalms, there are ſeveral other things written in ſcripture concerning them, which confirm the account here given of their reference to the ever-bleſſed Meſſiah, king of ſaints, and which will be farther illuſtrated under the conſideration of

CHAP. III.

Some Paſſages of the Old Teſtament, concerning the book of Pſalms.

THESE paſſages are either ſuch as command the ſinging of pſalms, or ſuch as lay down rules for ſinging them properly: of the firſt ſort we find frequent mention. "Give thanks unto the "Lord, call upon his name, make known his "deeds among the people: ſing unto him, ſing "pſalms unto him: O ſing unto the Lord a new "ſong, ſing unto the Lord, all the earth: ſing "unto the Lord, bleſs his name, ſhew forth his "ſalvation from day to day. Make a joyful "noiſe

" noiſe unto the Lord, all the earth, make a loud " noiſe, and rejoice, and give praiſe: ſing unto " the Lord with the harp, and the voice of " a pſalm. O clap your hands, all ye people, " ſhout unto God with the voice of triumph: " for the Lord moſt high is to be feared: He is " the great king over all the earth: ſing forth " the honor of his name, make his praiſe glori- " ous: ſing pſalms unto God, ſing pſalms; ſing " pſalms to our king, ſing pſalms, for it is " good to ſing pſalms to our God: for it is " pleaſant, and praiſe is comely: ſing ye praiſes " with the underſtanding: ſing ye praiſes with " the whole heart: let every thing that hath " breath praiſe the Lord. *Amen.* Hallelujah."

In obedience to thoſe commands, believers exhort one another to this delightful exerciſe: " O come let us ſing unto the Lord, let us make " a joyful noiſe to the rock of our ſalvation, " (Heb. our Jeſus). Let us come before his " preſence with thankſgiving, and make a joy- " ful noiſe unto him with pſalms." And what was thus expreſſed in the congregation, every believer in private applies to himſelf and practiſes. " Bleſs the Lord, O my ſoul, and all that " is within me, bleſs his holy name: while I " live will I praiſe the Lord, I will ſing praiſes " unto my God while I have my being: I will " extol thee my God, O king, and I will bleſs " thy name for ever and ever."

We

We have abundant authorities in the lives of believers to prove, that ſinging of pſalms was very early in the church. Moſes compoſed a pſalm, which he and the whole congregation ſang to the glory of their almighty deliverer from Egyptian bondage. On the victory obtained over Siſera the captain of Jabin's hoſt, Deborah and Barak ſang a hymn of thankſgiving, recorded in the book of the wars of the Lord. David was the ſweet ſinger of Iſrael, raiſed up of God to indite the praiſes of the glorious Immanuel: the book of pſalms, which he ſpake by the Holy Ghoſt, has been in uſe in the church ever ſince his time. They made part of every day's ſervice in the temple. They were ſung by Chriſt, and by his apoſtles. Paul and Silas in priſon, with their feet in the ſtocks, and at midnight, had liberty in their hearts to ſing a pſalm unto the Lord. We know for certain from ſacred hiſtory, confirmed by profane authors, that when the whole church was come together into one place it was part of the public ſervice to ſing pſalms: for which there were rules laid down both in the Old Teſtament and in the New.

The principal rule was about the end propoſed in ſinging. Why did God enjoin it in his ſervice? And with what view did he require it to be performed by his people? He has herein clearly revealed his will. He intended to teach them

to acknowledge his infinite love in Jeſus, through whom all their bleſſings flow, and to praiſe him, and to thank him with joyful hearts and lips. Singing was the outward expreſſion of their inward joy, and therefore it was accompanied with inſtruments of all kinds to proclaim in the grandeſt manner their joy in the Lord. While the daily ſacrifices were burning on the altar, they celebrated with believing hearts the atonement of the lamb of God, and expreſſed their triumphing in it with all the powers of vocal and inſtrumental muſic. Thus they were commanded, Num. x. 10. "In the day of your gladneſs, and "in your ſolemn days, and in the beginning of "your months, ye ſhall blow with the trumpets "over your burnt offerings, and over the ſacri- "fices of your peace offerings, that they may "be to you for a memorial before the Lord "your God: I am the Lord your God." This commandment Hezekiah obſerved. After he had cleanſed the temple from the pollutions of his profane predeceſſor, "He ſet the Levites in "the houſe of the Lord with cymbals, with "pſalteries, and with harps, according to the "commandment of David, and of Gad the "king's ſeer, and Nathan the prophet: for ſo "was the commandment of the Lord by his "prophets: and the Levites ſtood with the "inſtruments of David, and the prieſts with the "trumpets: and Hezekiah commanded to offer

"the

" the burnt offering upon the altar, and when " the burnt offering began, the ſong of the Lord " began alſo with the trumpets, and with the in- " ſtruments ordained by David king of Iſrael: " and all the congregation worſhipped, and the " ſingers ſang, and the trumpeters ſounded, and " all this continued until the burnt offering was " finiſhed." 2 Chron. xxix. 25, &c. Their muſic was not merely to pleaſe; it was expreſſive. For it was a memorial. It was to call to mind the ſacrifice of Immanuel, and the joy flowing from it, the greateſt joy that poſſibly can be: for all the ſacrifices pointed to him, and were inſtituted to keep up faith and hope in him. He was the lamb who verily was fore-ordained before the foundation of the world, who was ſlain in type from the foundation of the world, and who in the fulneſs of time appeared to put away ſin by the ſacrifice of himſelf. The apoſtle has proved at large in the epiſtle to the Hebrews, that all the ſacrifices under the law were types and figures of the ſacrifice of Chriſt, and that the benefits aſcribed to them were to ſignify the graces which flow to his redeemed from his ſacrifice: for through this alone juſtice was ſatisfied, wrath appeaſed, atonement made, the conſcience purged from guilt, the ſinner freely pardoned, fully juſtified, yea ſanctified and perfected for ever: ſo that by his one offering he ſaves believers from all ſins and all miſeries, and gives them

them enjoyment now of all bleſſings, and will ſecure to them eternal enjoyment. Here is the fountain of all joy. From hence flows peace with God, and love to God with every bleſſing of his love. All comes through the bleeding lamb, and is the fruit of his croſs and paſſion. This is the glorious ſubject treated of in the pſalms, and the ſinging, and the muſic of the old teſtament, were entirely in praiſe of this. While the burnt offering was conſuming on the fire of the altar, all that ſound could poſſibly do with voices and inſtruments was exerted to rouſe the attention, and to inflame the affections. The full concert was to excite the higheſt ſentiments of thankfulneſs in the view of that one offering, which was to bear the fire of the father's wrath, and thereby was to become an odor of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God. No bleſſing is beyond this. No joy is to be compared with the joy of this. If any one had been preſent who did not know the occaſion of this wonderful rejoicing, and had aſked good Hezekiah what they meant by this muſic, which made the very earth ring again, he would have graciouſly informed the enquirer—

We are now triumphing in ſtedfaſt faith of the fulfilling of the promiſe, that God will be incarnate, and will come to take away ſin by his ſacrifice: therefore we enter into his gates with thankſgiving, and into his courts with praiſe. We rejoice

rejoice in our hearts in the future offering of the lamb of God. Although we have divine words, in which to expreſs our joy, yet our preſent ſenſe of it is only according to our faith. When this is lively our joy is unſpeakable and full of glory: for it brings a foretaſte of that fulneſs of joy, which we ſhall have, when we ſhall receive the end of our faith, even the eternal ſalvation of our ſouls. Then all the bleſſings, all the glories of heaven will come to us through the redemption that is in the blood of the lamb. Hence, while the burnt offering is conſuming on the altar, we make the moſt joyful noiſe we poſſibly can, ſinging and triumphing in the offering of Immanuel: for we believe it will be a ſweet ſmelling ſavor unto God, and through it we ſhall enter within the veil, even into heaven itelf. There we ſhall take up the ſame moſt bleſſed ſubject, and celebrate the lamb that was ſlain with never-ceaſing praiſe.

The anſwer, which I ſuppoſe Hezekiah would have given, is perfectly agreeable to David's own account of this matter. He relates very clearly for what end the pſalms were revealed, and were ſung in the temple ſervice. We find it thus deſcribed, 1 Chron. xvi. "David ap-
"pointed the Levites to miniſter before the ark,
"and to record, and to thank and praiſe the
"Lord God of Iſrael," ver. 4. and again, ver. 7.
"Then on that day David delivered firſt this
"pſalm

" pſalm to thank the Lord into the hand of Aſaph
" and his brethren: give thanks unto the Lord,
" call upon his name, make known his deeds
" among the people: ſing unto him, ſing pſalms
" unto him, talk you of all his wondrous works:
" glory ye in his holy name, let the heart of them
" rejoice that ſeek the Lord."

We have in this paſſage a very clear deſcription of the deſign of the book of pſalms. It was firſt to record; the word ſignifies to cauſe to be remembered. The pſalms were a ſtanding memorial, to bring into mind the wonderful love of the ever bleſſed trinity in ſaving ſinners through Jeſus Chriſt, and to keep it freſh and lively upon the hearts of believers. We are apt to forget this our greateſt good, and therefore God has graciouſly recorded it in his word. Therein he has promiſed to ſanctify the memory to retain it, and in the uſe of the pſalms he beſtows this bleſſing. When they are read and mixed with faith, then they are meditated on with delight, ſung with melody, and help to keep the heart warm in its attachment to the beloved Jeſus. When they are thus treaſured up in the mind, and brought into conſtant uſe, believers learn, in ſinging, them to rejoice in the infinitely perfect ſacrifice of Immanuel, and to triumph in his divine righteouſneſs. The pſalms are the means appointed of God to anſwer thoſe ends; and they do by his grace. They ſtir up the pure minds

minds of his people by way of remembrance. They afford them proper matter, and choice words, and when ſung with ſignificant ſounds, they excite affections to Jeſus, as holy and as happy, as they can be on this ſide of heaven.

The uſe of the pſalms was alſo to thank: "O "give thanks unto the Lord: for his mercy en- "dureth for ever," ſeems to have been the chorus of all the ancient hymns. The word which we tranſlate to thank, ſignifies to give the hand to God, as an acknowledgment that all power was his. The hand is power. Our power extends as far as our hand reaches. The hand of God is every where, and his power is infinite. The cuſtom of paying homage in ancient times explains this uſage of the word, 1 Chron. xxix. 23. "Then Solomon ſat on the "throne of the Lord as king, inſtead of David "his father, and proſpered, and all Iſrael obeyed "him.---24. And all the princes, and the mighty "men, and all the ſons likewiſe of king David "ſubmitted themſelves unto Solomon the "king—Heb. gave the hand under Solomon the "king." This was an expreſſive ceremony: they kneeled down and put their hands under his; thereby confeſſing that their power was ſubject to his: and in this manner they paid him homage. There is a curious letter extant of king Hezekiah, which farther explains both the expreſſion and the cuſtom. He ſays in it to the

people, 2 Chron. xxx. 8. " Be ye not ſtiff-
" necked as your fathers were, but yield your-
" ſelves, Heb. give the hand unto the Lord,"
fall down before him, and aſcribe all your power to the Lord---acknowledge him to have all power in heaven and earth. Thus give the honor due unto his name. Confeſs that all your good comes from him, and that he keeps you from all evil. Every bleſſing which you receive in earth, or hope for in heaven, acknowledge to be from the good pleaſure of his own will, and to the praiſe of the glory of his free grace. Moſt of the pſalms were written, and ſhould be ſung, with this ſpirit. What David felt in his own heart at the free-will offerings of the people towards the building of the temple, the fame he would excite in others, when they read or ſing the pſalms. 1 Chron. xxix. 10, &c. " Where-
" fore David bleſſed the Lord before all the
" congregation, and David ſaid, Bleſſed be
" thou Lord God of Iſrael, our father, for ever
" and ever: thine, O Lord, is the greatneſs, and
" the power, and the glory, and the victory, and
" the majeſty: for all that is in the heaven and
" in the earth is thine: thine is the kingdom, O
" Lord, and thou art exalted as head above all:
" both riches and honour come of thee, and thou
" reigneſt over all, and in thy hand is power and
" might, and in thy hand it is to make great,
" and to give ſtrength unto all: now therefore
" our God we thank thee, and praiſe thy glori-

" ous name." How delightfully does he here deſcribe one great end of ſinging pſalms. It was to aſcribe to the Lord all the glory of his word and works and ways---with voices and inſtruments, but chiefly with the muſic of the heart to praiſe him for his goodneſs, and to bleſs him, becauſe his mercy endureth for ever.

There is another word uſed, 1 Chron. xvi. 4. The pſalms were to record, and to thank, and to praiſe (Heb. Hellel) the Lord God of Iſrael. But this has been treated of in the beginning of the ſecond chapter. It is the running title of the pſalms, and ſignifies the action of light in the material world, and from thence is applied to the action of the ſun of righteouſneſs in the ſpiritual world. Singing pſalms was not only to remind us of him, but alſo to lead us to aſcribe to him all the bleſſings of nature and grace, of earth and heaven. All are from him---the gifts of his free unmerited love, and call for the tribute of conſtant thankfulneſs. He created the ſun, and ordained it to diſpenſe every earthly bleſſing, that it might be a lively picture of the true light, who communicates ſpiritual life, with all its comforts. While the believer looks upon the moſt glorious Immanuel in this view, and has a warm ſenſe of his obligations to him, how ſweet is the exerciſe of faith! He finds the courts of the Lord to have ſome of the bleſſedneſs of the palace itſelf. Such they were to him, who ſaid, " Bleſſed are they

" that

" that dwell in thy courts, they will be ſtill " praiſing thee. Selah." They will be ſtill acknowledging their debt in pſalms and hymns and ſpiritual ſongs: which is the very employment of the ſaints round the throne, and which is the divine ordinance to expreſs our communion with them, and to bring us a foretaſte of their happineſs.

From this paſſage in Chronicles we ſee the uſe of the pſalms in the old teſtament, and for what end they were then ſung in the church. It was to remind believers of the wonderful perſon and of the divine works of the incarnate Jehovah, that they might admire his matchleſs beauty, and adore him for his moſt precious love. With happy and thankful hearts they uſed daily to ſing of him in the temple ſervice. The concert will never be excelled upon this earth, and the effect which accompanied it, will only be equalled in heaven. The ſubject---the number of voices and inſtruments—the excellence of the muſic and of the perfórmance---and the divine approbation which crowned the whole, by a miracle confirming the faith and ſtrengthening the hopes of the congregation; theſe are moſt nobly deſcribed in 2 Chron. v. 11, 12, &c. Solomon had finiſhed the temple, and had brought the ark of the covenant into the holy of holies: " And it " came to paſs, when the prieſts were come " out of the holy place: for all the prieſts that

" were preſent were ſanctified, and did not " then wait by courſe: alſo the Levites, who " were the ſingers, all of them of Aſaph, of He- " man, of Jeduthun, with their ſons and their " brethren, being arrayed in white linen, having " cymbals, and pſalteries, and harps, ſtood at " the caſt end of the altar, and with them an " hundred and twenty prieſts ſounding with " trumpets: it came even to paſs, as the trum- " peters and ſingers were as one, to make one " ſound to be heard in praiſing and thanking " the Lord. And when they lift up their voice " with the trumpets and cymbals, and inſtru- " ments of muſic, and praiſed the Lord, ſaying, " for he is good, for his mercy endureth for ever: " that then the houſe was filled with a cloud, " even the houſe of the Lord: ſo that the prieſts " could not ſtand to miniſter by reaſon of the " cloud: for the glory of the Lord had filled the " houſe of God." All Iſrael met upon this occaſion, a very great congregation, from the entering in of Hamath, unto the river of Egypt. They came to the dedication of the temple, knowing that it was a type of the body of Chriſt, and prefigured his coming from heaven to dwell with men on the earth. The filling the temple with glory was to teach them that a perſon in Jehovah was to tabernacle in the manhood of Chriſt. In him the fulneſs of the Godhead was to dwell bodily, and out of his fulneſs they

ſhould

ſhould receive grace for grace. While they were looking forward with joyful hope, and ſinging the praiſes of this moſt bleſſed event, the Lord gave them the ſenſible proof, that he would come and inhabit the temple of his body, and would alſo come and dwell in their hearts by faith. Once in the end of the world God was manifeſt in the fleſh, but in every age he has viſited his people with his preſence, and bleſſed them with his love, while they have been with thankful hearts aſcribing to him all the glory of their ſalvation. When he has thus diſpoſed them to give him the honor due unto his name, then he has brought them into a proper temper to receive the greateſt communications of his grace. For the moſt high and holy one that inhabiteth eternity vouchſafes to dwell in the humble and contrite heart. The King of Kings admits the meek and lowly to the neareſt approach, yea to the moſt intimate familiarity with him. The higheſt reſides with the loweſt. With them the almighty ſovereign keeps his court, according to his promiſe—" I will dwell " with you, and will walk among you, and I " will be your God, and ye ſhall be my people." When he ſmiles upon them with his reconciled countenance, and excites in them holy love and humble adoration: O what an happineſs is it to behold the king in his beauty, even here by faith. The ſoul thus enamoured with him will find

find it a moſt delightful employment to ſing his praiſes, and cannot help breaking out into pſalms and hymns of thankfulneſs. Theſe are the appointed means of teſtifying its ſacred joy. In them the ſaints above have their heavenly exerciſe, and the ſaints below have often in the uſe of the ſame means a foretaſte of the glory to be revealed.

When Zerubbabel and his brethren began to rebuild the temple after the captivity, the work was entered upon with ſinging pſalms. "And "when the builders laid the foundation of the "temple of the Lord, they ſet the prieſts in their "apparel with trumpets, and the Levites the "ſons of Aſaph with cymbals, to praiſe the "Lord, after the ordinance of David king of Iſ-"rael; and they ſang together by courſe, in "praiſing and giving thanks unto the Lord: be-"cauſe he is good: for his mercy endureth for "ever towards Iſrael." Ezra iii. 10, 11. The words to praiſe, and to give thanks are the ſame, as in the forecited place in Chronicles, and applied to the ſame perſon, even to the deſire of all nations, who was to come and fill the ſecond temple with his glory—"The glory of this latter "houſe ſhall be greater than of the former, "ſaith the Lord of hoſts:" Hag. ii. 7. which was really accompliſhed, when the word was made fleſh and dwelt among us. Then the Lord came to his temple, and his diſciples ſaw his

his glory, the glory as of the only begotten of the father, full of grace and truth.

Of him also sang Nehemiah, as mentioned in chap. xii. He repaired the wall of Jerusalem, and ended it with praising and giving thanks to the Lord God of Israel, singing psalms unto him with voices and instruments of music, according to the commandment of David the man of God. From these instances it is plain that the general subject of the psalms was to ascribe to the incarnate Jehovah all the honor of saving sinners. The sweet psalmist of Israel frequently calls upon the church to sing psalms to the Saviour's praise, particularly in psalm xcii. which was constantly sung on the sabbath, the day of praise, in Psalms xcv, xcvi, xcviii, &c. And he does this very remarkably in the hundredth psalm, wherein he calls upon believers to join in this delightful work, and assigns several reasons for their encouragement to do it with the warmest gratitude of their hearts. The title is

A Psalm of Confession, viz. to God for his goodness, and for the wonders which he hath done for the children of men.

1. O all the earth, make the air ring with the praises of Jehovah.

2 Serve ye Jehovah with heart-felt joy—Come ye into his presence with the highest praises you can give.

3. Be ye certain, that Jehovah is the very Alehim, he hath made us, and not we ourſelves, we are his people, and the flock under his paſtoral care:

4. Enter ye into his gates with confeſſion, into his courts with aſcribing to him the praiſe of giving you every thing uſeful, pay ye homage to him, bleſs ye his name:

5. For Jehovah is good, his mercy is for ever, and his faithfulneſs is from generation to generation.

When believers in their church ſervice uſed to ſing this pſalm, they acknowledged in it the goodneſs of God to them, and had in their hearts ſentiments of his loving kindneſs, ſuch as theſe---

1. O all ye inhabitants of the world, who have found redemption through faith in the blood of the Lamb, join together to make his praiſe to be heard: ſing unto Jehovah a new ſong, ſing praiſes unto him luſtily with a good courage:

2. Serve ye Jehovah with a free ſpirit, ſinging and making melody in your hearts unto him: come ye into his preſence, having now acceſs with confidence, and let the high praiſes of God be in your mouth, aſcribing to him all the glory of your ſalvation:

3. Be ye certain that Jehovah is the very Alehim, the three in covenant to ſave ſinners: for he

he has made us, and not we ourſelves, we neither made ourſelves creatures, nor new creatures in Chriſt Jeſus—he gave us our being, and our well being—we have nothing of our own but ſin; and he has made us his free ſubjects by redeeming us from the bondage of ſin, yea we are his beloved flock, and he is our good ſhepherd, who will give grace and glory to his people, and to the ſheep of his paſture:

4. O come ye then into his gates with thankful acknowledgment of his infinite goodneſs to your ſouls—meet him in the great congregation, and join all the redeemed, who in earth and heaven are with one heart giving bleſſing and honor, and glory and power, to God and the lamb.

5. For Jehovah is good, and doeth good, his mercy is to be celebrated in his church militant from age to age, and his never failing faithfulneſs is to be your ſubject of never ending praiſe in the church triumphant.

O for ſuch holy affections as this pſalm requires. Reader, art thou acquainted with the ſubject, and art thou indeed a partaker of that thankfulneſs, of which it treats. O beg of him then to give thee a growing ſenſe of thine utter unworthineſs of the leaſt mercy. This is goſpel-poverty of ſpirit, and this will lead thee to pray for a more thankful acknowledgment of the goodneſs of God, flowing from the happy experience

rience of its bleſſings, and influencing the whole man to praiſe him for them. To this grateful temper the very reading of the pſalm will be as an ordinance, and the ſinging of it with the melody of the heart will be a feaſt.

From theſe authorities of the old teſtament it is plain, that the ſubject of the book of pſalms, and the ſinging them, were intended to excite in believers the warmeſt ſentiments of gratitude. The love of God manifeſted in ſaving ſinners through Jeſus Chriſt, is herein deſcribed with the true ſublime both of ſtyle and ſentiment; and when any pſalm was ſung, if the heart felt the ſubject, and made harmony there, then it became a delightful, as well as an acceptable ſervice. But we ſhall ſee clearer evidence of this matter, if we attend to

CHAP. IV.

Some Paſſages in the New Teſtament concerning the Book of Pſalms.

THE quotations are very numerous. Chriſt and his apoſtles often refer to the pſalms, and make a direct application of them: for they all treat of him, as indeed the whole volume of revelation does. He is the ſpirit and life of all the bible; but there is no part ſo particularly, and ſo frequently applied to him, as the book of pſalms. We know the ſubject of the cxth

from

from infallible authority—it is the heavenly government of king-mediator, who is David's ſon, and yet David calleth him his Lord: for he was God and man in one Chriſt. His own uſe of the pſalms is very remarkable: he ſung them, and quoted them. At his laſt paſſover he joined with his apoſtles in the pſalms commonly uſed upon that occaſion. St. Matthew ſays, "When "they had ſung an hymn," which is ſuppoſed to be part of the grand hallelujah, beginning at the cxiiith, and ending with the cxviiith pſalm. Hereby our Lord not only made uſe of, but alſo applied thoſe divine hymns to himſelf, he being indeed the very paſchal lamb ſlain in type from the foundation of the world, and now about to take away ſin by the ſacrifice of himſelf. And after he had by his ſufferings and death made a full atonement, and was riſen from the dead, he reproved his two diſciples as they were going to Emmaus, and he ſaid unto them, Luke xxiv. 25, "O ye without underſtanding, how ſlow of "heart are ye to believe all that the prophets "have ſpoken! Ought not Chriſt to have ſuffered "theſe things, and to have entered into his "glory? And beginning at Moſes, he expounded "unto them from all the prophets, the things "written of himſelf in all the ſcriptures." And among the reſt he expounded unto them out of the pſalms, as his cuſtom was: for when he appeared

peared to his apoſtles to confirm them in the belief of his reſurrection, he ſaid unto them, "These are the words, which I ſpake unto you, "while I was yet with you, that all things muſt "be fulfilled, which were written in the law of "Moſes, and in the Prophets, and in the Pſalms "concerning me. Then opened he their under-"ſtandings that they might underſtand the ſcriptures." Here he declares that the pſalms were written concerning himſelf. Not only here and there a paſſage, or an illuſion, not only the quotations in the New Teſtament, but the whole volume throughout is concerning him. Upon whatever occaſion the pſalmiſt compoſed any of them, yet it was only a caſe to ſpeak upon, in order to introduce what was to be ſaid concerning the divine perſon, and the divine work of the Meſſiah. This is the ſpiritual uſe and deſign of the pſalms. And every man, whoſe underſtanding the Lord has opened, as he did his diſciples, can ſee them in this light. The veil being taken away, he beholds Chriſt with open face, and every pſalm ſhews to him ſome lovely feature of his moſt lovely Saviour. Therein he reads of the divine and human nature of Immanuel, his life and death, his reſurrection and aſcenſion, his kingdom and glory. He underſtands the ſcriptures, and with the joy of his heart receives what is therein written concerning the God of his ſalvation.

Agreeably to our Lord's own uſe of the pſalms, we find the whole church of believers with one accord uſing them in the ſame manner. The inſtance recorded in Acts iv. is remarkable, becauſe the reference, which they made to the pſalms, indiſputably proves, that they are written concerning Chriſt. Peter and John had been impriſoned for preaching Jeſus, but being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them: and when they heard that, they lift up their voice to God with one accord, and ſaid, "Lord, thou art God, who haſt made "heaven and earth, and the ſea, and all that in "them is: who by the mouth of thy ſervant "David haſt ſaid, why did the heathen rage, "and the people imagine vain things? The "kings of the earth ſtood up, and the rulers "were gathered together againſt the Lord and "againſt his Chriſt: for of a truth againſt thy "holy child Jeſus, whom thou haſt anointed, "both Herod and Pontius Pilate, with the gen-"tiles, and the people of Iſrael, were gathered "together, for to do whatſoever thy hand, and "thy counſel determined before to be done." Here the whole church under the ſpecial influence of the holy Spirit applies the iid pſalm to Chriſt, and declares its accompliſhment in him—he being of a truth the very perſon of whom it treats: Which is deciſive evidence, and muſt determine

determine the point even to a demonſtration with all that believe the ſcriptures.

It is not to be wondered then, that the apoſtles ſhould follow the ſame rule in explaining the pſalms. Peter quotes them and refers them to Chriſt. In his firſt ſermon recorded Acts ii. he applies the xvith pſalm to the reſurrection of Chriſt, and he brings the cxth to prove, that Chriſt had all power in heaven and earth, and ſhould ſit at the right hand of Jehovah, until all his enemies ſhould be made his footſtool. In the fourth chapter of the Acts, he ſhews that Chriſt was the ſtone ſet at nought by the Jewiſh builders, who nevertheleſs ſhould be made the head of the corner, as it is in the cxviiith pſalm. Peter had no doubt concerning the application of the pſalms to Chriſt, and his beloved brother Paul ſhews he was of the ſame opinion.

We have an account of his manner of preaching among the Jews: "He uſed to reaſon with "them out of the ſcriptures, opening and al-"ledging, that Chriſt muſt needs have ſuffered, "and riſen again from the dead, and that this "Jeſus, whom I preach unto you is the Chriſt." And among the other ſcriptures he did not forget the pſalms: for we, in Acts xiii. have a whole ſermon of his, an ineſtimable treaſury of his ſcripture learning, in which he quotes ſeveral pſalms, and directly applies them to Chriſt, as he alſo does in his other writings. His epiſtle to the

the Hebrews abounds with references, twenty-nine at leaſt. The iiid and ivth chapters are a comment on the xcvth pſalm: as the viith chapter is on the cxth: and the xth is on the xlth. Whoever will attend to the manner in which the apoſtle reaſons upon theſe paſſages, will readily perceive, that he does not enter upon any formal proof of the deſign of the book of pſalms, or of Chriſt's being the ſubject of them. He does not aim at any ſuch thing; but takes it for granted, and argues upon it as an eſtabliſhed truth. Indeed it was at that time the belief of the whole church. There was then no doubt but all ſcripture treated of him—" To him give " ALL the prophets witneſs"—He was their one ſubject. But more eſpecially in the pſalms he was ſet forth, and was to be highly exalted, with all the powers of poetry, and with the ſweeteſt ſounds of inſtruments and voices. Theſe hymns were inſpired to celebrate his matchleſs fame and renown; that whenever believers felt themſelves happy in the knowledge and love of Jeſus, here they might find proper matter and ſuitable words to raiſe their gratitude, as high as it can be on this ſide of heaven. We have alſo the apoſtle's practice and experience to recommend his uſe of the pſalms. He ſung them with delight, as well as quoted them with propriety. His love to Jeſus run as high, as love ever will upon earth. He ſpeaks of him continually

tinually as the perfect delight of his soul, on whom he had placed all his affections, and whom he found every day worthy of more love, than his narrow heart could contain. O how precious was his Saviour, when he could say—"What "things were gain to me, those I counted loss "for Christ: yea doubtless, and I do count all "things but loss for the excellency of the "knowledge of Christ Jesus my Lord, for whom "I have suffered the loss of all things, and I do "count them but dung, that I may win Christ." Happy Paul! what must he have seen in Jesus, who could account it an honor to suffer shame for his name, and an infinite gain to win Christ, though with the loss of all things? O happy, thrice happy man, who could carry the cross of Christ, and esteem it as his crown. God forbid, says he, that I should glory in any thing, except in the cross of our Lord Jesus Christ: for I count not my life dear to myself, so as I may but live and die fulfilling his will. And this was not a flight of fancy, or a mere rant of enthusiasm, but it was cool sober love, and arose from real experience of the preciousness of Jesus to his heart. This heavenly lover was the subject of his songs in the worst house of his painful pilgrimage. He was so truly in body and soul and spirit devoted to his Jesus, that how much soever he suffered, yet he could rejoice in the Lord. O what a proof did he give of it!—sufficient to

shame

ſhame our higheſt profeſſions of attachment to the dear Redeemer. When he had been beaten with many and cruel ſtripes, put into a diſmal dungeon, and even there, with his feet in the ſtocks, his heart was then full of gratitude, and in tune to make delightful melody unto the Lord, yea, brake out into pſalms of praiſe— "At midnight Paul and Silas prayed, and ſang "praiſes unto God," with a loud voice: for the priſoners heard them. O for more faith in Jeſus to fill us more with this thankful and praiſing ſpirit. Lord, pour it out abundantly for thy mercies ſake upon all thoſe, who believe in thy holy name: let us make our boaſt of thee all the day long, and praiſe thy name for ever.

From theſe inſtances it is evident, that the New Teſtament church underſtood the pſalms in the ſame light, as the Old. Believers always ſung them with the ſame view, with hearts and voices making melody unto the Lord Chriſt. He himſelf confirmed this uſe of them: for he joined in this part of religious worſhip. The apoſtles quoted the pſalms, and directly applied them to their bleſſed Lord. Yea, when the church met together in one place, the pſalms were not only read and ſung, but ſome abuſes in ſinging them are corrected, which will lead me to conſider

CHAP. V.

Rules laid down in ſcripture for ſinging them aright.

SINGING of Pſalms is a divine ordinance, and has an inward and an outward ſervice. The inward conſiſts in the proper frame and affection of the renewed and ſpiritual mind: for no man can uſe the pſalms as an ordinance of God, who has not received the Spirit of God: without him we can do nothing, being dead in treſpaſſes and ſins. And after he is received, he is the continual breath of ſpiritual life, yea, as much as the air we breathe is of natural life. Every ſpiritual ſenſation of peace, comfort, and joy in God the Father, is from the divine agency of the Lord the Spirit. Every act of religious worſhip is performed acceptably by his ſtrengthening us mightily in the inner man, and giving us the will and the power. If we pray aright, it is in the Holy Ghoſt. If we hear aright, it is by his bleſſing on the word preached. If we ſing aright, it is by the ſame ſpirit: and therefore we are not only commanded to ſeek his aſſiſtance in all we do, but alſo a growing and increaſing meaſure of his graces and gifts. Thus the apoſtle directs the Epheſians in their ſinging

of

of pſalms, " Be ye filled with the Spirit, ſpeak-
" ing to yourſelves in pſalms," &c. This is not meant of receiving him at firſt; for it is ſpoken to believers, who had the ſpirit, but it relates to their thirſting after more, how much ſoever they had attained, ſtill more of the Spirit's fulneſs, it being in him infinite, and always in us finite. We never have ſo much, but we may have more; and when we have the moſt, our thirſt is then the greateſt. This is an holy thirſt, to which there is a divine invitation—" Ho, every one
" that thirſteth, come to the waters of life." And a divine promiſe—" In the laſt day, that
" great day of the feaſt, Jeſus ſtood and cried,
" ſaying, If any man thirſt, let him come unto
" me, and drink; but this ſpake he of the
" Spirit, which they that believe on him ſhould re-
" ceive." And when this promiſe is fulfilled, and the holy Spirit is received, we are ſtill in faith to uſe means for the increaſing of his graces and gifts; among which means the apoſtle recommends—" Speaking to yourſelves in
" pſalms," &c. He ſuppoſes their ſinging would tend to their mutual edification: for the words are in the plural number, and denote their joining together in this holy exerciſe. He alſo commands the Coloſſians to inſtruct and to admoniſh one another in pſalms, and hymns, and ſpiritual ſongs, herein uſing the grace given both for its exerciſe, and alſo for its improvement.

And this true manner of ſinging comes from the Spirit, and increaſes the fruits of the Spirit.

It comes from the Spirit; becauſe none can perform it, but the new creature in Chriſt Jeſus. It is a ſpiritual ſervice, in which only the ſpiritual man can join. No one can make any melody acceptable to God, who has not been firſt a partaker of the Holy Ghoſt. He is the Lord and giver of life; without him all men are dead in treſpaſſes and ſins. He only can quicken and make the ſoul alive to God. It requires his almighty power, and it belongs to his covenant office. And when he, the Spirit of life, makes any one free from the law of ſin and death, then he is a child of God. He is made to know it, and to believe it: for he has received the ſpirit of adoption, whereby he cries Abba, Father. In the ſenſe of this love ſhed abroad in his heart by the Holy Ghoſt, he begins to rejoice in God, as his God. Truſting to what Jeſus is to him, that he has ſatisfied for his ſins, has wrought out his righteouſneſs, and is now ſtanding in the preſence of God for him, he ſees himſelf accepted in the beloved, an heir of God, and a joint heir with Chriſt. Hereby his heart becomes reconciled to God, and he finds the truth of what is written—"We love him, "becauſe he firſt loved us." Now he has David's affection, and he can join heartily in ſinging with him—Bleſs the Lord, O my ſoul, and

and all that is within me, bleſs his holy name.—Bleſs the Lord, O my ſoul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diſeaſes: who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies.

Thus the right ſinging the praiſes of God comes from the Spirit, and it alſo increaſes the fruits of the Spirit. It is one of the appointed means of improving them. True grace is always operative, and grows by the fruit which it bears. If the believer be rejoicing, ſinging will add to his joy, as it is written, "Is any in "a happy frame? Let him ſing pſalms;" and that will make him happier. It is the divine promiſe, and cannot fail: he ſhall increaſe his joy in the Lord. Is any afflicted? Pſalms will refreſh and comfort him: Paul and Silas ſore whipt and put into the ſtocks, ſung a pſalm at midnight. The fulneſs of the ſpirit in the ſweet ſinger of Iſrael, went out much this way. He ſang moſt, and praiſed beſt of all the ſaints of God. He ſang in all frames, and upon all occaſions: let us follow his example, and be ſpeaking much and often to one another in pſalms, and hymns, and ſpiritual ſongs, ſeeking thereby to be filled with a growing meaſure of the holy ſpirit.

If thou enquireſt, how ſhall I obtain this ineſtimable bleſſing? The command is—aſk and it ſhall be given you, ſeek and ye ſhall find—

whoever

whoever is made ſenſible he ſtands in need of the aſſiſtance of the holy Spirit is only required to aſk, and the promiſe is---" Every one that aſk-" eth receiveth, and he that ſeeketh findeth: if a " ſon ſhall aſk bread of any of you that is a father, " will he give him a ſtone? or if he aſk a fiſh, " will he for a fiſh give him a ſerpent? or if he " aſk an egg, will he give him a ſcorpion? If " ye then, being evil, know how to give good " gifts unto your children, how much more ſhall " your heavenly Father give the holy Spirit to " them that aſk him?" How gracious are theſe words! How encouraging are they to every one, who has any concern about his ſalvation, to deſire the holy Spirit may be given to him, to enable him to truſt in Jeſus, and to find the Father's love in him: and they leave every man without excuſe, who lives and dies without thoſe bleſſings, which God has promiſed to give to every one that aſketh.

Whoever is a partaker of the Spirit, has a new nature in Chriſt Jeſus, and has a new underſtanding given him, whereby he is enabled to diſcern and to judge of ſpiritual things: for thus runs the promiſe—" He ſhall lead you into all truth:" And the apoſtle prays for the fulfilling of it to the Epheſians—" May the God of our Lord " Jeſus Chriſt the Father of glory, give unto " you the ſpirit of wiſdom and revelation in the " knowledge of him, that the eyes of your un-" derſtanding

" derſtanding may be enlightened." The holy Spirit acts upon men as rational creatures. He does not treat them, as if they were ſtones or brutes; but he makes the truths of the goſpel clear to the mind, and deſireable to the will. He opens the eyes of the underſtanding to ſee the object, and then preſents it in its glorious beauty and attracting lovelineſs. The renewed mind beholds, admires, and loves it; and then animated with this love can ſing its praiſes. Holy men of God in the Old Teſtament ſung with knowledge. Ignorance was not the mother of their pſalmody. They were well acquainted with what they ſung. The royal prophet ſays, he employed his underſtanding in this devout exerciſe, as well as his harp, and his voice. Hear him, how earneſtly he calls upon others to extol his beloved Jeſus—" Sing praiſes to God, " ſing praiſes; ſing praiſes unto our king, ſing " praiſes: for God is the king of all the earth, " ſing ye praiſes with underſtanding." He would have them to mind what they were about, and to underſtand what they ſung; leaſt they ſhould utter lies unto the Lord, or offer to him a ſacrifice without a heart: conſider whom you have to deal with—how great and good a God—obſerve, how you praiſe him: engage all your mental powers in this delightful work, that it may be holy, acceptable to God, and a reaſonable ſervice.

The

The apoſtle agrees in ſentiment with the pſalmiſt: for thus he ſpeaks to the Corinthians: "If I "pray in an unknown tongue, my ſpirit pray-"eth, but my underſtanding is unfruitful: what "is it then? I will pray with the ſpirit, and I "will pray with the underſtanding alſo: I will "ſing with the ſpirit, and I will ſing with the "underſtanding alſo." Singing is unfruitful, unleſs the underſtanding go with it. Unleſs the mind be profited, and God be honored, it is only empty ſound. But when we ſing by the Spirit, then he will teach us to ſing with the underſtanding alſo. He will open the ſubject to us, will give a fixt attention to it, will bring the mind into tune, and will keep us looking at the ſenſe, more than at the ſound.

Is it ſo with thee, O my ſoul? Enquire carefully. Art thou led by the Spirit in thy ſinging? Does he enlighten thy mind, and guide thee into the knowledge of the ſubject, in which thou art engaged? Take heed, and be often examining thyſelf---how thy mind is affected---leaſt thou ſhouldeſt preſent unto the Lord the ſong of fools.

But chiefly keep thy heart diligently: becauſe out of it are the iſſues of life. The man is what his heart is. If this be dead to God, nothing in him is alive: if this be right with God, all will be right. If he has a clean heart,

and

and a right ſpirit renewed within me, the holy Ghoſt has made him a new creature in Chriſt Jeſus, and has won the will and the affections over to God. This is his principal office in the converſion of ſinners. He therefore diſcovers truth to the underſtanding, in order that it may become deſireable, and that the heart may be properly influenced by it. The heart is the commanding faculty. When this has once taſted the ſweetneſs of the Father's love in Jeſus, it will engage the whole man to ſeek for more. Love is very active, and will do or ſuffer much to obtain and to preſerve the beloved object. Set this ſpring a going, it will move all the wheels. The hands will work for God. The feet will run the way of his commandments. Love will make heavy burdens not grievous to be borne: love will carry them a long time, and faint not. Jacob ſerved ſeven years for Rachel, and they ſeemed unto him but a few days for the love which he had unto her. The labor of love is always delightful. When we know God to be our Father in Jeſus, and have his love ſhed abroad in our hearts by the holy Ghoſt, then his ſervice becomes perfect freedom: then duty is ennobled into privilege: then obedience becomes willing, and filial: the beloved child finds free acceſs to the Father's throne, and receives bleſſed communications of his grace: for which his thankful heart offers the ſacrifice

of

of praiſe, and it comes up with a ſweet ſavor acceptable to God through Jeſus Chriſt. This is the melody of the heart. While it feels its infinite debt to free grace, is deeply convinced of its utter unworthineſs, and is kept humble by the abiding ſenſe of its imperfections, and of its indwelling corruptions, it is in a right frame to exalt the exceeding riches of divine mercy. Then it is diſpoſed to give God all his glory. This he requires, as his due, and it becometh well the righteous to pay it. When the heart is made willing to aſcribe every good to his holy name, then it is right with God. All within is now in tune to join every golden harp, and every joyful tongue in heaven, which are aſcribing bleſſing and honor, and glory and power to him that ſitteth upon the throne, and to the lamb for ever.

This is the chief requiſite in ſinging pſalms. The heart makes the beſt muſic. The fineſt compoſitions, ever ſo well executed with inſtruments and voices are not a divine concert, unleſs the heart accompany them. David knew this well, and therefore he ſet his affections to the higheſt pitch of praiſe, and he brought all of them to join. His whole heart entered into the performance, and rendered the concert full.—"I will praiſe thee, O Lord my God, with all "my heart, and I will glorify thy name for ever-"more: for great is thy mercy towards me."

Thy

Thy ſpecial covenant mercy is ſuch towards me, that my very thoughts cannot riſe up to its greatneſs: How then can I utter forth all its praiſe? I cannot; no, not even half of it. But though the debt be ſo great, that I cannot count it up, yet I will the more extol thee for it from day to day: I would engage my affections, and give them all up to this heavenly employment. I would have my whole ſoul in it. And yet the debt remains, rather increaſes. O for a more enlarged heart! My praiſes continued are only acknowledgments, and I want them continued with growing humility—more in earth and more in heaven. There I ſhall praiſe better, when my heart will have nothing in it, but humble gratitude. Yet here I will not give over; but will carry on my joyful ſong, till I can ſing in a higher ſtrain. "Praiſe the Lord, O my ſoul, "and all within me bleſs his holy name: O give "thanks unto him for he is good, and his mercy "endureth for ever. Hallelujah."

The apoſtle Paul had his portion in the ſame mercy, and had the ſame grateful ſenſe of it: he ſang the pſalms of David with the ſpirit of David. What he practiſed himſelf he has recommended to others. He has given us ſome rules about ſinging in the congregation, and he chiefly confines them to the heart accompanying the voice. Thus he directs the Epheſians—"Be not drunk "with wine wherein is exceſs, but be ye filled "with

" with the ſpirit, ſpeaking to yourſelves in " pſalms and hymns, and ſpiritual ſongs, ſing- " ing and making melody in your hearts unto " the Lord, giving thanks always for all things " unto God and the Father in the name of our " Lord Jeſus Chriſt." He would not have them meet together, as they formerly had done, to feaſt without fear, and to drink unto drunkenneſs, inciting one another to greater riot and exceſs by wanton and profane ſongs: which was the cuſtom at moſt of the heathen banquets. They uſed to try to fill one another with wickedneſs. But ye have not ſo learned Chriſt. Seek ye to be filled with his ſpirit, and uſe the means appointed for that purpoſe: among which, ſinging of pſalms, and hymns, and ſpiritual ſongs, is one of the chief. Theſe ſeveral names are expreſſive of the different ſubjects treated of in the ſacred poetry; hymns are in praiſe of Immanuel, ſpiritual ſongs are in praiſe of his ſpiritual kingdom, according to the ſenſe of the words in the Hebrew, and according to the tranſlation of them in the Septuagint, as was before ſhewn. The manner of ſinging them, it is here ſaid, was by joining together with their voices, but eſpecially with their hearts. From thence comes the beſt melody. Harmony in ſound is pleaſant in our ears; but harmony in affection is the muſic which enters into the ears of the Lord of hoſts. " My ſon, give me thy heart:" he will have no

ſervice

ſervice without it. Prayer, obedience, praiſe, every offering muſt come from the heart. He looks at this, and this in all, and above all. This he accepts, and teſtifies his delight in: for it is the ſame ſacrifice of praiſe, which will for ever delight him. The church triumphant has begun the ſong, which will be perfectly and for ever pleaſing to the Lord: and when we meet below with one faith to glorify our one Lord, then we enjoy the communion of ſaints. We have one heart with them—join in the ſame ſubject of praiſe to their Lord and our Lord---our harmony is theirs---our happineſs is theirs---it is one and the ſame communion with the Father and the Son by the Spirit. And though we cannot raiſe our ſong to ſo high a pitch, or continue it without ceaſing, as the ſaints above do; yet we entirely agree with them, and are trying to make better muſic in our hearts every day, until we ſee their Jeſus and our Jeſus face to face. He loves us, as well as them: for he is our Immanuel: and our ſouls rejoice in him together with them. We love him, we ſerve him, we bleſs him, as humbly, and as thankfully, as we can; yea in all things we would be giving of thanks to his holy name. O for more love, more thankfulneſs, more devotedneſs to our precious Lord Jeſus Chriſt. This is our daily prayer, and our conſtant purſuit. Bleſſed and eternal Spirit purify our hearts by faith, and increaſe in them a ſenſe of

of his wondrous love to us, that we may be growing in love to him, until he vouchſafe to admit us into his preſence, and give us to thank him with never ceaſing ſongs of praiſe.

In another place the apoſtle treats of the ſame ſubject, only varies the expreſſion a little. He recommends ſinging of pſalms to the Coloſſians, as an ordinance of God for increaſing the graces of his people—" Let the word of Chriſt dwell " in you richly in all wiſdom, teaching and ad- " moniſhing one another in pſalms, and hymns, " and ſpiritual ſongs, ſinging with grace in your " hearts to the Lord: and whatſoever ye do in " word or deed, do all in the name of the Lord " Jeſus, giving thanks to God and the Father " by him." The Coloſſians had put on the new man, and the apoſtle exhorts them to put on the ornaments and endowments peculiar to their new nature, and he mentions ſeveral of them: in which he would have them to be growing daily: and he propoſes to them the word of God, as the beſt means for this purpoſe. He would have it treaſured up in their hearts, and inwardly digeſted—" dwelling richly in them in " all wiſdom" for knowledge and practice. He includes both: becauſe this wiſdom was for edification—they were to teach and to admoniſh one another. What each had learnt out of the ſcriptures was to be of public benefit to the church. And the way of doing this is particularly menti-

oned---They were to ſing together with grace in their hearts. All is diſcord within, until we are taught by grace, free effectual grace. But when we believe the doctrines of grace, then harmony comes in, and we learn to aſcribe every good to the mere mercy of God. We receive his bleſſings, and he receives all the praiſe of them. Then grace is in the heart: it is there not only to reconcile the ſinner to the way of ſalvation by faith alone, but alſo to make him in love with it, and to keep him willing to praiſe God for it with his lips and life. O how good a thing is it, that the heart be thus eſtabliſhed with grace! for then the affections will be fixt upon the right object, and the whole ſoul will be in harmony with the truth as it is in Jeſus. Free grace doctrines felt in their power in the heart make heavenly melody. Every faculty is in tune, and inclined to bear its part in bleſſing the name of the Lord. The underſtanding ſees it right, the will chooſes, the heart loves to give him all the praiſe, and the mouth joins to glorify him with joyful lips, ſinging unto the Lord—The God-man—Immanuel is the ſubject of this happy ſong. He is the God of all grace. It is a joyful and pleaſant thing to be thanking him for it: yea, it is a foretaſte of the ſaints' fulneſs of joy. The truly humble believer, ſeeing the exceeding riches of grace, gladly joins his elder brethren round the throne in praiſing the Lord Jeſus Chriſt. And when

when the temple of God ſhall be complete, and the laſt believer joined to the ſpiritual building, then the topſtone ſhall be brought forth with ſhouting---grace---grace unto it---glory be to free grace for ever and ever.

To the ſame purpoſe the apoſtle James, ch. v. 13. teaching believers how to behave in every ſtate directs them, " Is any among you afflicted? let " him pray. Is any merry? let him ſing pſalms." Affliction ſhould ſend him to prayer, for grace to bear it and to improve it: joy to ſinging of pſalms to expreſs thankfulneſs to God. Is any merry? that is a proper ſeaſon, though not the only ſeaſon. Prayer is neceſſary at all times, though it be moſt needful in affliction: and ſo ſinging; it is not only needful when we are rejoicing, in order that our joy may center in the Lord, but ſometimes ſinging will beget ſpiritual joy, and will awaken it in the afflicted heart. Paul and Silas were in great outward diſtreſs, yet they ſang a pſalm in priſon. The apoſtles ſang an hymn after the ſacrament, although they knew their Lord was going to ſuffer, and they were greatly troubled. In that ſorrowful hour they ſang. Singing is always ſeaſonable, but eſpecially when the heart is happy. " Is any " among you merry? Let him ſing pſalms." Is he in a good frame of mind, rejoicing in the bounty of God, either for temporal or ſpiritual mercies? Let him ſing pſalms to the praiſe and

glory

glory of his benefactor: this is a proper expreſſion of gratitude for favors received, and will be the means of ſecuring them: for ſince his happineſs comes from a good God, and ariſes from communion with God in Chriſt, it is fit and meet, that he ſhould aſcribe it to the right object, and in a way of God's own appointing A divine hymn upon the ſubject of praiſe (of which there are many) ſung with heart-felt thankfulneſs is a grateful ſervice. The Lord requires ſuch an acknowledgment, and it becometh well the juſt to be thankful---yea he has vouchſafed to reveal the very words, in which he requires it to be paid him: and when all within us bleſſes his holy name, rejoicing in the Lord, he would have the outward man to join and to declare with the melody of his lips, how happy he is in his heart. Thus in ſinging the praiſes of our God we ſhall find freſh reaſon to praiſe him. He will certainly meet us in his own means, and bleſs us in his own ways. We ſhall not wait upon him in vain. The means of his appointing cannot fail of anſwering the end. He has promiſed to put honor upon his own appointments, and his word cannot be broken. The joyful chriſtian is commanded to ſing the praiſes of his God, and his heart ſhall be thereby kept in holy joy, yea it ſhall be increaſed. His joy ſhall abound: and when believers ſing, as they are commanded, with one another, it ſhall

tend to their mutual edification. It ſhall ſtir them up to greater thankfulneſs, and excite warmer affection to the God of their ſalvation. Singing pſalms is a church-ordinance, and as ſuch it is bleſſed. The Lord will not forſake the aſſembly of his ſaints. When they are met together to praiſe him, he will be in the midſt of them, and will manifeſt his acceptance, both of their perſons and ſervices. This will make their attendance upon him delightful. When he lifts up the light of his countenance upon them, how can they help ſinging what they feel? Now they experience he has bought them with his blood, and ſaved them from hell, has wrought out their righteouſneſs, and will give them his heaven, it becometh them well to praiſe him, and to rejoice in his holy name. He has made them bleſſed at preſent, and they ſhall be bleſſed for evermore. Their bleſſedneſs comes from a never-failing ſpring. They are the one true church, of which it is ſaid---" Joy and " gladneſs ſhall be found therein, thankſgiving " and the voice of melody." Singing is their heaven in the church triumphant. They have the fulneſs of joy from God and the lamb, and they acknowledge it with humble adoration, and a grateful ſong of never ending praiſe. The innumerable company of the redeemed will find their heaven of heavens in enjoying communion with the holy Trinity, and in ſinging the glories

of that mercy, which is from everlasting to everlasting.

In this passage the apostle James supposes, that joy and singing agree well together. So they do. They depend on one another as the cause and the effect. The melody of the heart breaks out, and expresses itself with the melody of the mouth. A heart made sensible of God's love in Christ has the greatest reason to rejoice, and will be ready to shew it in every way of God's appointment, particularly in singing the praises of his wondrous love. Does the prophet happy in his soul declare? "My mouth shall "praise thee with joyful lips"---true christians can gladly join him. They have returned to God in faith, and have found redemption through the blood of the lamb. They know in whom they have believed, and are satisfied of the Father's love to them in his dear son. Now they can delight in God. It is their privilege to rejoice in him, as their God: yea it is their bounden duty (he calls upon them) to express their sense of his goodness in songs of praise. This joy in God is one of the chief ingredients in psalm singing. The heart cannot make pleasant melody, unless joy be there: for the Lord God has an unalienable right to the service of the whole man, but we never acknowledge it, until we become his children through faith in Christ Jesus; in whom we

have free acceſs unto the Father. Then, perſuaded of his precious love to us, we love him again, and in thankfulneſs give up ourſelves with all we have, and are to his ſervice and glory. From hence ariſes our joy in God, and every expreſſion of it; which were required of all men by the holy law, but are only fulfilled by thoſe, who have the faith of the goſpel. An unpardoned ſinner cannot poſſibly rejoice in God: becauſe this holy joy is a fruit of the Spirit, and is the conſequence of believing. Thus David--- "The Lord is my ſtrength and my ſhield, my "heart truſted in him, and I am helped, there- "fore my heart greatly rejoiceth, and with my "ſong will I praiſe him." What the prophet had experienced himſelf, the ſame he wiſhes for others---"Let all thoſe that put their truſt in "thee rejoice, let them ever ſhout for joy, be- "cauſe thou defendeſt them: let them alſo that "love thy name be joyful in thee." And when a company of theſe happy people meet together, it is the delight of their hearts to join in praiſes to their God, and Saviour. "O come let us "ſing unto the Lord; let us make a chearful "noiſe to the rock of our ſalvation: let us come "before his preſence with thankſgiving, and "make a joyful noiſe unto him with pſalms." With theſe words we always begin the reading of the ſcriptures in our church ſervice. And what could be more ſuitable? How proper is it

in a co ngregation of believers to call upon one another to join in the praiſes of the common Saviour, that we may ſtrengthen our mutual joy in him. All true joy comes from him, and every acknowledgment of it inward and outward is therefore required, in order to preſerve and to increaſe our rejoicing in the Lord Jeſus Chriſt. He deſerves all our joy---the lovelineſs of Immanuel---his love to us---the bleſſings of his love ---how many---how great---how laſting! theſe ſhould encourage us to be glad in him now with great joy. But the well-grounded proſpect, which hope has, of finding in him infinite and everlaſting bleſſings, ſhould lead us to rejoice in him with joy unſpeakable and full of glory. This proſpect has brightened the darkeſt day: it has enabled ſufferers greatly to rejoice, when in heavineſs through manifold temptations: it has ſupported them under every fiery trial. Nothing could extinguiſh the joy. It has lived, and triumphed in the martyr's breaſt, even in the agonies of the moſt painful death. Faith reads, and with hope looks out for (and it is a hope that will never be aſhamed) the accompliſhment of this faithful promiſe---" The ranſomed of the " Lord ſhall return and come to Sion with ſongs, " and everlaſting joy upon their heads, they " ſhall obtain joy and gladneſs, and ſorrow and " ſighing ſhall flee away."

Doſt

Doſt thou find, O my ſoul, any of this holy joy? Canſt thou ſing pſalms with the underſtanding, with the heart, and with gladneſs in thy heart, rejoicing in the Lord? Canſt thou give thanks always for all things unto God and the Father in the name of our Lord Jeſus Chriſt? This is the privilege of every true believer. Being ſaved from ſin and hell, made an heir of God, and a joint heir with Chriſt, he has an intereſt in all things: for they are all working together under God for his preſent and eternal good. While he lives by faith, he knows it, and has the comfort of it. His heart is kept in tune, and whatever befalls him, he has reaſon to rejoice in the Lord his God.

Thus the Lord would have his people to rejoice in him always. It is not only true in theory, that they may, but it is alſo true in practice, if the outward walk be in concord with the doctrine of the pſalms. This is another eſſential part of pſalm ſinging. The believer ſhould live as he ſings. His life ſhould be in harmony with his principles. If he ſees the truth as it is in Jeſus, and loves it, and rejoices in it, the effect of all this will certainly be outward and viſible. The inward melody will be expreſſed in his tempers and behaviour. There will be a conſiſtency throughout. As he lives, ſo he will walk, by the faith of the Son of God. Practice and principle

ciple will ſweetly accord. The ſame ſound that comes from his lips comes alſo from his heart, and his whole life will be an uniſon. His actions ſing, his tempers are in harmony, his behaviour makes up the chorus, abroad and at home, the muſic of his heart and life gives one certain note---Jeſus is mine all---I live in him---on him---to him---I would have all within me to praiſe him, and all without me to ſhew forth his praiſes---bleſſings on him for ever and ever. Amen.

If a man's life be not thus conſiſtent with his ſinging, he mocks God, he deceives his neighbour, and he gives the lie to his own words. Actions are ſurer evidences than ſounds: for they diſcover the ſettled, and the laſt purpoſe of the mind. They ſhew not only what a man talks of, but what he is determined to live by. The true character cannot be known, but from them. God only ſees the heart. We know what is in it, by what comes out of it. We judge of the fountain from the ſtream. If the words and works be evil, ſo is the heart: for out of the heart proceed evil thoughts, murders, adulteries, fornications, &c. theſe are clear facts to judge by. If ſuch a man was to ſing with a voice like an angel, it is a voice and nothing more. His actions prove it to be mere air and empty ſound: yea, they demonſtrate, that his heart is in perfect diſcord with God. He ſays

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one thing, and does the contrary. He ſeems to praiſe God, as if he was happy in his love, but he cleaves to the world and ſeeks his happineſs in it. He ſings---" Whom have I in heaven but " thee," yet ſhews his ſupreme joy is in the earth. How can any thing, that ſuch a man ſings be an acceptable ſervice, while his heart and life are in direct oppoſition to the holy will of God. A Jew can ſing, a Turk can join in concert with him, an infidel may play well upon an inſtrument, a company of Jews, Turks, and infidels may perform the fineſt piece of muſic, and with the moſt harmonious ſounds. They may go through the oratorio of the Meſſiah without one diſcord. But here is no melody to the Lord. They have no deſign to ſhew forth the praiſes of Immanuel: and what is not done in faith, and to his glory, is ſin. Their muſic is as hateful to him as any of their other vices: for ſelf is the burden of their ſong. They ſing to pleaſe themſelves, and to pleaſe God is not in all their thoughts. O conſider this, ye that come to church, and join in ſinging the pſalms. Is it with you an ordinance of God? Do you look upon it as ſuch, and find it ſuch? Does your underſtanding go with the pſalm, and your heart enter into it? Is it the joy of your heart? Do you ſing rejoicing in God? And do you find him your one ſupreme bleſſedneſs all the day long? So that your life is a continued ſong of

praiſe,

praiſe, and every action of it being ſubject to his holy will, preſerves the harmony, and keeps up the heavenly joy. Is it thus indeed? Who is like unto you, O people ſaved by the Lord. May nothing cauſe diſcord between you any more: but may increaſing faith witneſs with growing comfort that you are one with God, and he is one with you. Look to Jeſus. Let your eyes be fixt upon him, expecting all out of his fulneſs. Keep cloſe to him. Thus you ſhall go on your way rejoicing; and ſoon you ſhall ſee him face to face, and your joy ſhall be full.

If all theſe things be put together, then we learn that ſinging pſalms is an ordinance of God, and one of the means of grace, inſtituted for the exerciſe and for the improvement of grace. It is commanded with a promiſe, and the promiſe is made good to this very day, as thouſands of living witneſſes can teſtify. When they have met together, underſtanding the ſubject of the pſalm, and ſinging it with melody in their hearts, then the Lord has accepted their praiſes, and increaſed their joy in him. They have found their affections drawn nearer to him, and he has warmed them with a ſweet ſenſe of his love. And this has not been a tranſient viſit. It did not ceaſe when they had done ſinging; but the harmony was preſerved in a well ordered walk, directed by the faith of the Son of God. They lived their ſongs. Peace and love dwelt in

their hearts, and their joy abounded in the Lord.

But where is this ſort of ſinging, in what place, or among what people? Who are they that find thoſe heavenly affections exerciſed in it, and thoſe happy effects from it? It is much to be lamented, that all ſinging of pſalms at preſent is not upon the right plan, and does not anſwer the end of its inſtitution. I ſpeak not of the contempt, with which is is treated by the age, or of the neglect of it by many profeſſors, but of the prevailing abuſes of it among them, who would be thought altogether chriſtians.

CHAP. VI.

Theſe Abuſes I would particularly mention, and humbly propoſe a Remedy for each of them.

SOME of theſe may ſeem not worthy of notice, they are ſuch ſmall matters; but I think there is nothing little in divine worſhip. The majeſty of God ennobles, and exalts every part of it. He has commanded us to ſing pſalms, and whatever he has been pleaſed to command, has his authority to enforce it: and whatever he has engaged to bleſs, has his promiſe to make it the means of bleſſing. In keeping of it there is at preſent great reward. His preſence will be in it,

it, when it is rightly performed, and he will render it effectual. He will hear, he will accept, he will witneſs his acceptance of the praiſes of his people: Therefore every thing relating to them ſhould be done decently and in order. We ſhould always ſing with a reverence, becoming the greatneſs and goodneſs of our God, in ſuch a manner as may beſt expreſs our happineſs in his love, and as may tend moſt to mutual edification.

If theſe things be conſidered, it will not be thought an indifferent matter, whether the pſalms be ſung at all, or how they be ſung—whether with, or without any heart devotion, with or without any melody of the voice—whether every believer in the congregation ſhould ſing, or no—whether ſinging ſhould be a trial of ſkill, who can bawl loudeſt—whether the poſture ſhould not be expreſſive as well as the voice—whether ſuitable portions of the pſalms ſhould be choſen, or the perſon who gives them out ſhould be left to chooſe them, often without any judgment—whether grace ſhould be exerciſed in ſinging, or not—whether we ſhould ſing, in order to increaſe grace, or not—whether we ſhould ſing for amuſement, or for the glory of God. It is not a trifling matter—how you determine thoſe points: they enter deep into an important part of religious worſhip, yea into a very high act of it, one in which we pay the noble-

bleſt ſervice we can upon earth, and indeed the neareſt we can come to the ſervice of ſaints and angels. How then can it be an indifferent thing, whether a believer ſings pſalms, or not, or whether or no he ſings them with melody in his heart unto the Lord? Certainly if he would pleaſe God in ſinging, he ſhould attend to the ſcripture rules before laid down for directing his conduct, which compared with the analogy of faith will regulate every thing relating to the divine ordinance of pſalm ſinging.

One great abuſe is the general ignorance of the ſubject of the book of pſalms. No portion of God's word is leſs known: many in our congregation very ſeldom underſtand what they are ſinging. They have not Chriſt in their eye, nor his glory in their view: although the deſign of all thoſe hymns is to deſcribe the love of God to ſinners in Chriſt Jeſus. They all treat of him in ſome view or other: for there are many extenſive, and all very glorious views, in which his perſon, offices, works, and ways, may be conſidered. Some treat of his high praiſes as God-man, deſcribing his perſon, as the infinite treaſury of grace and glory. Some celebrate the matchleſs deeds of his life, as the Lord our righteouſneſs, and the complete atonement made for ſin by the ſacrifice of himſelf. Others in language and ſentiments truly ſublime, ſing the endleſs victories of his reſurrection, and the prevailing

ing efficacy of his interceſſion. Several of them treat of his moſt bleſſed government, when he ſets up his throne in the hearts of his willing people, and ſaves them from ſin, and death, and every enemy: while others foretel the great day of the Lord, when he will come to judge all fleſh, will take his redeemed home, and the whole heaven ſhall be filled with his glory. Beſides, the pſalms treat of this wonderful perſon, not only from the beginning of time, but alſo from the ages of eternity: they diſcover the undertakings of his love before all worlds in the covenant of the trinity—his fulfilling the covenant engagements in time---and his beſtowing covenant bleſſings from henceforth and for ever. What an extenſive view do they give us of the loving kindneſs of Immanuel, reaching from everlaſting to everlaſting! And in all theſe reſpects the pſalms are of ineſtimable value with believers: for their uſe the holy Spirit has recorded them; and herein they learn, what ſentiments they are to form of God the Saviour, with what gratitude they ſhould ſpeak of him, and with what holy joy they ſhould ſing the triumphs of redeeming love. The pſalms were fitted for this purpoſe by infinite wiſdom: for holy men of God ſpake them as they were moved by the holy Ghoſt: and they are bleſſed for this purpoſe, when with the apoſtle any one can ſay, "I will ſing with the Spirit, "and I will ſing with the underſtanding alſo."

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In order to remedy this great evil, I have prefixed the ſubject of every pſalm in this collection, that the congregation might have a key to the true ſenſe, and each might know, what particular grace was to be exerciſed in ſinging it. This will help ſomewhat to keep up harmony in the underſtanding. But it will not be without ſome diſcord, until the ſubject treated of in the book of pſalms be made very plain, and their application to Jeſus Chriſt be well ſettled. For this end I have finiſhed ſome years ago a tranſlation of the pſalms, with a treatiſe upon the uſe and deſign: it was computed to make two large volumes in octavo, entitled, "An eſſay towards a new tranſ-"lation of the bible"---In which I have been engaged, as opportunity has offered, above thirty years; but I ſhould have publiſhed nothing more of it in my life time, than this eſſay, in which the tranſlation of the book of pſalms would have been given as a ſpecimen of the work. It has laid by me ſo long, that I am not very ſanguine about the publication. Yet if this little tract ſhould be favorably received, and God ſhould be pleaſed to make it uſeful: if ſome providence ſhould afford me leizure to reviſe my papers, of which I have no proſpect at preſent, and if they ſhould then appear to me likely to promote the honour of God, and the good of his church, I ſhould think it my duty to let my light ſhine before men. Yet in this, and in every

every thing elſe, I do earneſtly pray---Not my will, Lord, but thine be done.

Another very great abuſe ariſes from not treating pſalm ſinging as becometh a divine ordinance. There ſhould be great reſpect paid to what God has appointed, and in the uſe of which he has promiſed to meet and to bleſs his people. We commonly call thoſe the means of grace, to which grace is promiſed, and by which grace is received, and through which it is increaſed in the heart. Singing of pſalms is undoubtedly one of thoſe means, but it is amongſt us very much neglected, and when uſed, it is done in ſo irreverent a manner, that the end of its inſtitution is not attained. God, as has been already proved, has enjoined, and enforced it by repeated commands. He has alſo aſſigned the reaſon of them, namely, that whenever we find ourſelves happy in him, he would have our joy to flow out this way. And what more proper and ſignificant? Singing is only expreſſing outwardly the melody of the heart: and God has required it of us, as a juſt ſervice of praiſe. He has furniſhed us both with matter and words. He has given us a divine collection of moſt perfect hymns. And when we uſe them in humble faith, God will render them the means of exciting, of preſerving, and of increaſing our holy joy: for the promiſe is—" The meek alſo ſhall " increaſe their joy in the Lord, and the poor " among men ſhall rejoice in the holy one of Iſrael."

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This promiſe has been made good in all ages. The bleſſing has come in the uſe of means. The church of Chriſt in praiſing him has found freſh reaſon to praiſe him. While its happy members have been ſinging together, he has vouchſafed to them his gracious preſence, and has given them ſweet communications of his heavenly love. They have ſung till their hearts burnt within them, inflamed with a ſenſe of his goodneſs. Then they had delightful experience of the pſalmiſt's words--- "Praiſe ye the Lord; for it is a good thing to "give thanks unto the Lord, and to ſing praiſes "unto thy name, O moſt high: for it is pleaſant, "and praiſe is comely."

Reader, doſt thou find it ſo? Is it a pleaſure to thee to ſing pſalms? Doſt thou ſing them, as an ordinance? Doſt thou in faith expect a bleſſing upon thy ſinging? And is it indeed to thee the means of grace? If it be, uſe them more, and thou wilt find an increaſing bleſſing; if it be not, conſider well what has been ſaid--- repent of thine abuſe of this precious ordinance--- and pray for grace to obſerve it to the honor of God, to the edification of others, and to the profit of thine own ſoul: the Lord give thee a right underſtanding in this matter.

The neglect of it as an ordinance has led many people entirely to neglect it. I have ſcarce ever ſeen a congregation, in which every one joined in ſinging. This is a very great abuſe,

abuſe, becauſe it is defeating the end of God's inſtitution. He commanded pſalms to be ſung for mutual edification. It was to be the ſervice of the whole church. All were to join; whereas among us it is performed by ſome few, and they are ſometimes ſet by themſelves in a ſinging gallery, or in a corner of the church, where they ſing to be admired for their fine voices, and others hear them for their entertainment. This is a vile proſtitution of church muſic, and contrary to the letter and ſpirit both of the Old Teſtament and alſo of the New.

The firſt ſacred hymn upon record was ſung by Moſes and the children of Iſrael, in which Miriam, and all the women joined, and ſang the chorus. The ſecond hymn mentioned is ſaid to be ſung by the people of Iſrael without any diſtinction. When the ark was brought up to the city of David, he and all Iſrael played before God with all their might, and with ſinging: moſt likely they ſang the lxviiith pſalm accompanied with harps, and pſalteries, and with timbrels, and with cymbals, and with trumpets. David frequently ſpeaks of ſinging pſalms, as an ordinance in which every one ſhould bear his part, that God might be glorified, and all might be edified---" Make a joyful noiſe unto God, all " ye lands; ſing forth the honor of his name, " make his praiſe glorious. All the earth ſhall " worſhip thee, and ſhall ſing unto thee, they

" ſhall ſing unto thy name. O let the nations " be glad, and ſing for joy, ſing unto God, ye " kingdoms of the earth: O ſing praiſes unto " the Lord." The ſweet ſinger of Iſrael chooſes this for his ſubject---" All thy works " ſhall praiſe thee, O Lord, and thy ſaints ſhall " bleſs thee"---and he purſues it through the cxlviiith pſalm. He begins with hallelujah, and intending to have a full chorus to join him in aſcribing all glory to God in the higheſt, he calls upon the holy angels and the heavenly hoſts to aſſiſt; then he addreſſes himſelf to the active powers in nature, which praiſe God by doing his will and obeying his decree; afterwards he calls upon the earth with every thing in it, and on it, animate, and inanimate: for theſe fulfil his commandments, and keep his laws, and ſo praiſe him: at laſt he comes to mankind, and requires high and low, kings and all people, princes and all judges of the earth, both young men and maidens, old men and children, to join with him in praiſing the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven: he alſo exalteth the power of his people, the praiſe of all his ſaints, even of the children of Iſrael, a people near unto him. Hallelujah.

This was the ſtate of the caſe in the old teſtament. We know from prophane hiſtory, that the firſt chriſtians, in all their meetings, uſed to ſing

ſing the praiſes of Jeſus their God. They would not ſit down to meat, or riſe up without a pſalm. Jerom ſays, you might have heard the ploughmen and reapers in the fields ſinging pſalms: yea, ſeveral of them could repeat the whole book in Hebrew. Church hiſtory relates many particulars upon this ſubject. But the divine record is deciſive. It contains directions how to ſing in the congregation: they were to ſpeak, not inwardly, but to themſelves, one to another, that they might be heard, and the pſalms which they ſung might tend to each others benefit. In another place the apoſtle commands believers to teach and admoniſh one another in pſalms and hymns, recommending ſuch ſinging as would edify the congregation.

Conſider thoſe authorities, ye that have ſlighted this ordinance. Has it been the uniform practice of the church of God in all ages to join in ſinging his praiſes? Was it by his expreſs command? Has he given us a collection of hymns, the very words which we are to ſing? Has he promiſed to accept our thanks and praiſes, and while believers have been offering them with graceful hearts, has he conſtantly made them the means of increaſing their joy in the Lord? Was it for the benefit of others, that the church might receive edifying, and that each might bear his part by ſtirring up and exciting thankfulneſs in one another? O do not then neglect ſuch a

bleſſed ordinance: but rather pray the Lord to enable you to rejoice with them that rejoice, to ſing with them that ſing. Have you not mercies to aſk? Why then will you not join the church in aſking? Have you not mercies out of number to thank God for? Why then will you not take your part in praiſing him for his goodneſs? Why will you rob yourſelf of the pleaſure of doing it? Why will you not profit your neighbour? And why will you not give God the glory due unto his holy name? Be aſſured it becometh you well to be thankful at all times and in all places, eſpecially in the great congregation. May you have your ſhare in the ſervice, and your ſhare in the bleſſing promiſed to it.

If you are convinced it is part of the public worſhip of God, in which you are required to join, as much as in the prayers or in hearing the word, then take heed you join properly. You may ſing, and yet greatly abuſe this holy ordinance. There are many ſingers in the church, who take no pains either to keep the time, or to follow the tune, and who thereby ſhew they think it of no conſequence, how the praiſes of the moſt high God are ſung. Solomon differed much from them. He thought it a great perfection in praiſing God, that among the many thouſands of voices and inſtruments, which were ſounding forth his praiſe at one time, there was not a ſingle diſcord to be heard. The

ſcripture

ſcripture has taken notice of it—" They all gave " one ſound." Why ſhould not we do the ſame? Nay, is it not the practice of the people of the world? Will they ſuffer diſcords in any of their concerts? A public performer would only riſe in repute with them, as he plays or ſings well. Chriſtian, conſider this. Shall they for their mere amuſement, ſtudy to have their muſic free from every thing offenſive to the ear? And ſhall not we be equally careful? More eſpecially as we ſing to the honor of God and to the edifying of the brethren. We have a moſt noble ſubject —divine matter—divine words: we ſing of one Lord with one faith——O for harmony in ſome meaſure ſuitable! it is much to be wiſhed. I hope it will be attained. Let me earneſtly recommend it to every one to ſing, and to all who do ſing, to learn to ſing well; and till you do, endeavour to avoid another matter of offence.

There are many in our congregations, who ſeem to think they ſing beſt, when they ſing loudeſt. You may ſee them often ſtrain themſelves with ſhouting, till their faces are as red as ſcarlet. The worſt ſingers commonly offend this way. A bad coarſe voice quite out of tune is to be heard above all, and will take the lead in the congregation: and whenever a number of ſuch meet together in their ſhouting humour, they put all into confuſion. They

diſorder thoſe, who would ſing with feeling and affection. They drown the muſical voices of good ſingers. They offend the outward people. And they do no good to themſelves: ſo they entirely defeat the end of ſinging. If theſe lines ſhould fall into the hands of any, who are ſenſible they have offended in this way, I would beg of them to reform this abuſe. Examine your motive—Why would you be uppermoſt in the congregation? Is your voice the beſt? Do you think ſo? Aſk one, who is a judge? Perhaps he may perſuade you, I wiſh I could prevail with you, to ſing lower. Indeed, if you once come to feel what you ſing, you will reform yourſelf. A great part of your ſinging will then be between God and your own ſoul; you will try to keep up melody in your heart, and that will mend both your voice and judgement. However, it will certainly put you upon trying to pleaſe both God and man in ſinging.

There is another very great and common abuſe, which conſiſts in the choice of improper portions. The perſon, to whoſe judgment this is left, is not always one of the wiſeſt in the congregation. He may not underſtand the pſalms. He may miſapply and prophane them. It is not a rare thing for him to make them perſonal, and to apply the glorious things ſpoken of Chriſt to trifling pariſh buſineſs. I have heard the quarrels among neighbours ſung over on Sundays.

Sundays. The clerk has chofen fome paſſage, applicable entirely to the enemies of the Lord and his Chriſt, and has moſt grofsly perverted it. The congregation had nothing to do with the diſpute, and yet it was brought before them, and they were called upon in an ordinance to intereſt themſelves in it. No doubt, this, and ſuch like abuſes are a very great inſult upon God's word and ordinance, and ought to be reformed. The people ſhould underſtand the pſalm, which they are going to ſing, and ſhould be well acquainted with its relation to Jeſus Chriſt. They are all required to join; and therefore ſuitable portions ſhould be choſen, in which all, or the greateſt part of them, are intereſted: they ſhould ſing with one mind, and one heart, as well as in one tune: for which end the knowledge of the pſalm, and of whom, and of what it treats, are abſolutely neceſſary. How can any one ſing aright unto the Lord with grace in his heart, unleſs he underſtands, whether the pſalm relates to praiſe or thankſgiving, to aſking mercies of God, or praiſing him for them, what grace was to be exerciſing in ſeeing faith, or hope, or love; and what bleſſing was to be expected from it? Theſe things ſhould be well known, that ſinging may be a reaſonable ſervice, and the means of grace. And to render it ſuch, I have collected portions ſuitable to moſt caſes of a chriſtian's experience, and have alſo pre-

fixed

fixed the ſubject of each. I have alſo directed the believer with what frame of mind to ſing, and what benefit to look for from the word of promiſe in ſinging. I wiſh the attempt may help to make the ordinance better obſerved, and then I am ſure it will be more bleſſed.

There is another thing relating to the pſalms, I cannot call it an abuſe: for it is a total neglect of them. They are quite rejected in many congregations, as if there were no ſuch hymns given by inſpiration of God, and as if they were not left for the uſe of the church and to be ſung in the congregation. Human compoſitions are preferred to divine. Man's poetry is exalted above the poetry of the Holy Ghoſt. Is this right? The hymns which he revealed for the uſe of the church, that we might have words ſuitable to the praiſes of Immanuel, are quite ſet aſide: by which means the word of man has got a preference in the church above the word of God; yea, ſo far as to exclude it entirely from public worſhip. It is not difficult to account for this ſtrange practice. Our people had loſt ſight of the meaning of the pſalms. They did not ſee their relation to Jeſus Chriſt. This happened when vital religion began to decay among us, more than a century ago. It was a gradual decay, and went on, till at laſt there was a general complaint againſt Sternhold and Hopkins. Their tranſlation was treated, as poor flat ſtuff. The wits ridiculed it. The prophane blaſphemed

phemed it. Good men did not defend it. Then it fell into ſuch contempt, that people were ready to receive any thing in its room, which looked rational and was poetical. In this ſituation, the hymn-makers find the church, and they are ſuffered to thruſt out the pſalms to make way for their own compoſitions: of which they have ſupplied us with a vaſt variety, collection upon collection, and in uſe too, new hymns ſtarting up daily—appendix added to appendix—ſung in many congregations, yea, admired by very high profeſſors to ſuch a degree, that the pſalms are become quite obſolete, and the ſinging of them is now almoſt as deſpicable among the modern religious, as it was ſome time ago among the prophane.

I know this is a ſore place, and I would touch it gently, as gently as I can with any hope of doing good. The value of poems above pſalms is become ſo great, and the ſinging of men's words, ſo as quite to caſt out the word of God, is become ſo univerſal (except in the church of England) that one ſcarce dare ſpeak upon the ſubject: neither would I, having already met with contempt enough for preferring God's hymns to man's hymns, if a high regard for God's moſt bleſſed word did not require me to bear my teſtimony; and if I did not verily believe, that many real chriſtians have taken up this practice without thinking of the evil of it; and when they come to conſider the matter carefully,

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they will rather thank me, than cenſure me for freedom of ſpeech.

Let me obſerve then, that I blame nobody for ſinging human compoſitions. I do not think it ſinful or unlawful, ſo the matter be ſcriptural. My complaint is againſt preferring men's poems to the good word of God, and preferring them to it in the church. I have no quarrel with Dr. Watts, or any living or dead verſifier. I would not wiſh all their poems burnt. My concern is to ſee chriſtian congregations ſhut out divinely inſpired pſalms, and take in Dr. Watts's ſlights of fancy; as if the words of a poet were better than the words of a prophet, or as if the wit of a man was to be preferred to the wiſdom of God. When the church is met together in one place, the Lord God has made a proviſion for their ſongs of praiſe—a large collection, and great variety—and why ſhould not theſe be uſed in the church according to God's expreſs appointment? I ſpeak not of private people, or of private ſinging, but of the church in its public ſervice. Why ſhould the proviſion which God has made be ſo far deſpiſed, as to become quite out of uſe? Why ſhould Dr. Watts, or any hymn-maker, not only take the precedence of the Holy Ghoſt, but alſo thruſt him entirely out of the church? Inſomuch that the rhymes of a man are now magnified above the word of God, even to the annihilating of it in many congregations. If this be right, men and brethren,

judge

judge ye. Examine with candor the evidence, which has determined my judgment, ſo far as it is concluſive may it determine yours.

Firſt, the pſalms are the word of God, with which no work of man's genius can be compared. His attributes are manifeſt in every page, and prove the author to be divine. His infinite wiſdom ſhines throughout—his goodneſs appears to be matchleſs—his truth in every tittle infallible—his power almighty to bleſs the hearing, reading, and ſinging of his word. None that truſted in it was ever aſhamed: for his faithfulneſs to it can never fail. The word of the Lord has been tried, and in very great difficulties, yea, in ſeeming impoſſibilities, but it was always made good. In every trial he "magnified his "word above all his name," he made it the means of bringing glory to his name and nature, and every perfection in deity has been exalted, by the faithfulneſs of God to his word. In this view of the pſalms, what is there to be put in competition with them? What man is like their author? What poetry is to be compared with the pſalms of God? Who can make the ſinging of any human verſes an ordinance, or give a bleſſing to them, ſuch as is promiſed and is given to the ſinging of pſalms? for what reaſon then are they ſet aſide in the church? Why are the words of man's genius preferred to the words of inſpiration? Singing of pſalms is commanded by divine authority, and commanded as a part of divine

divine worſhip; not left to man's wiſdom, how to provide for it, but it is expreſsly provided for in the good word of God. And is not great contempt put upon this infinitely wiſe proviſion, when it is quite diſuſed in the church, and man's word is preferred to it? What would you think of them, who ſhould throw aſide all the ſcripture, and never read it at all in the congregation? And is it not an offence of the like nature, totally to neglect a part, a chief part of it, which was recorded for the uſe of the church, and in which its members were to ſing the high praiſes of their God? It is hereby treated as uſeleſs and good for nothing. A very groſs affront is put upon the love and wiſdom, which revealed this divine collection of hymns, and the church is deprived of the bleſſing promiſed to the ſinging of them, whereby it is robbed of one of its choiceſt treaſures. If any thing be ſacrilege, this is. The pſalms are ſtolen out of the church, and thereby the members are deprived of the bleſſings promiſed to the ſinging of them: for God will not give you the end, if you neglect the means. Frequent are his commands in the Old Teſtament to ſing pſalms, and we have ſeveral in the New: for inſtance, let the word (not ſomething beſides it) but the word of Chriſt itſelf dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs—theſe are not different things, but different names for the ſame collection

collection of pſalms, as they treat of different ſubjects. Pſalms in praiſe of Immanuel, ſuch eſpecially as have Hallelujah at the beginning or end, are called hymns, and the pſalms which relate to the ſpiritual things of Chriſt and his kingdom, have the title of ſong ſet before them by the holy Spirit, ſuch as, 7, 18, 30, 45, 46, 48, 65, 66, 67, 68, 75, 76, 83, 87, 88, 92, 108, from 110 to 135. Theſe hymns and ſpiritual ſongs were part of the ſcripture, and part of the pſalms, ſcripture hymns and ſcripture ſongs; for the word of Chriſt in ſinging them was to dwell in them richly; not man's word, but Chriſt's, and when the apoſtle is ſpeaking of them altogether, he calls both the hymn and ſpiritual ſong a pſalm. We render the word ψαλλοντες making melody, but it means ſinging the pſalm, and is as if he had ſaid—when you uſe a hymn to the praiſe of God, or a ſpiritual ſong to any ſpiritual purpoſe, ſing the pſalm ſo that one may teach and admoniſh the other. It was a ſervice in which each is commanded to join, and each was to endeavour in it to profit the other. They were to try ſo to ſing with the melody of the heart to the Lord, as at the ſame time to conſult each other's profit, that while the Lord was glorified, the church might receive edifying. Here is a full authority for the uſe of pſalms in the church, and a very clear direction how to ſing them, and as following this direction was the divine means of making the word

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of Chriſt to dwell richly in believers, how poorly muſt it dwell in them, who ſlight and deſpiſe the command, yea, ſo far as never to ſing any pſalms at all?

If any real chriſtian would attend to this reaſoning, how can he oppoſe it? Here is a collection of hymns appointed to be ſung in the church by divine authority; but the authority is deſpiſed, and the collection is thrown aſide. It comes from the inſpiration of the Almighty, but the church entirely refuſes to uſe it; is not this doing deſpite unto the ſpirit of grace? The collection is large and very particular in ſetting forth the praiſes of the adorable Immanuel; is it not a groſs affront to him to ſing none of his praiſes in the words which the Holy Ghoſt teacheth, as if any praiſes were good enough for him, or as if he could be praiſed better in the words, which man's wiſdom teacheth. Men and brethren, conſider whether this be not a very groſs affront to the word of God, to the Spirit of God, and to the Son of God. Conſider it well, and the Lord give you a right underſtanding in this matter.

Secondly, The ſinging of men's poems in the church, and ſetting aſide the pſalms given by inſpiration of God, is contrary to the prophecies of the Old Teſtament, and is an attempt to defeat them. They deſcribe the ſtate of the goſpel church, and declare there ſhould be great

joy and gladneſs found in it; particularly they mention ſinging of pſalms, as the outward expreſſion of their inward joy in the Lord. Thus we read, 1 Chron. xvi. 23, 24. "Sing unto the "Lord all the earth, ſhew forth from day to day "his ſalvation: declare his glory among the "heathen, his marvellous works among all the "nations:" Of the ſame thing ſpeaketh the prophet Iſa. lvi. 6, 7. "Alſo the ſons of the "ſtranger that join themſelves to the Lord to "ſerve him, and to love the name of the Lord, "to be his ſervants, even every one that keep-"eth the ſabbath from polluting it, and taketh "hold of my covenant, even them will I bring "to my holy mountain, and make them joyful "in mine houſe of prayer; their burnt offerings "and their ſacrifices ſhall be accepted upon "mine altar: for mine houſe ſhall be called an "houſe of prayer for all people." How this joy was to be expreſſed, is mentioned in Pſalm xcv. The prophet ſhews how believers ſhould ſtir up one another to rejoice in ſinging pſalms: and St. Paul ſays this was written of the New Teſtament church. According to his explanation of the pſalm given in the 3d and 4th chapters of the Hebrews, the Holy Ghoſt here calls for the ſolemn worſhip of our Saviour, and requires him to be praiſed with pſalms: he preſſes this duty, together with public prayer, ver. 6, 7, and then demands obedient attention to the word

word of God, againſt which no man ſhould harden his heart through unbelief: from whence it appears, that praiſing God ſolemnly, with ſinging pſalms, with public prayer, and with hearing the word, are ſtill the ordinances of Chriſt, and are to continue to-day, even while it is called to-day, unto the end of the world. Theſe prophecies have been fulfilled. The bleſſed goſpel has brought joy and gladneſs into heathen lands, and this very day, pſalms have been ſung, and a pure offering of praiſe has been preſented unto the Lord, and it will be preſented unto him ſo long as there is a true church upon earth. What then ſhall we think of thoſe pretended reformers, who have turned the pſalms out of the church, and who are acting as if they would try to defeat theſe prophecies? I wiſh they may not be found fighting againſt God: for they cannot ſtop their accompliſhment. His word cannot be broken. As long as the earth ſhall continue, pſalms ſhall be ſung in the church of Chriſt: in it there will always be found thankſgiving and the voice of melody, and theſe will be expreſſed in God's own way, in the matter, and words, and form of God's own appointment.

Conſider this, ye who believe the ſcriptures to be the word of God: if you obey from the heart the form of doctrine therein delivered, you will begin to reaſon thus; yea, methinks I hear

hear one of you say—Since God, by his sovereign grace, has put a new song in my mouth, it adds to my joy, that he has revealed the very words in which he would have me to praise him. He has foretold that the gospel should be received among the heathen, and that it should produce such effects as I now experience. Glory be to him, he has made me happy in Jesus, and my happiness is not only kept up, but I find it encreases by singing the inspired psalms of the holy Ghost. Whoever leaves off the singing of psalms, God forbid I should be of that number. I hope never to act so contrary to the honor of God, and to the profit of mine own soul.

Thirdly, Of the same sentiments has been the church of Christ in all ages; which is a strong argument in favor of psalm singing. We know, from very clear testimony, that the psalms were sung in the temple until its final destruction. We are certain that Christ made use of the psalms. His apostles followed his example. The churches of Corinth, and Ephesus, and Coloss, made the singing of psalms part of their public worship. Such of the twelve tribes as were scattered abroad, being persecuted for Christ's sake, did sing psalms when they were in an happy frame: for they were commanded to do it by the apostle James. The church history affords abundant evidence of the use of the psalms in every country converted to the faith, and of their being

ſung in the church, as a part of public worſhip. This has been the caſe in every age without interruption. The primitive chriſtians ſung in all their church meetings. Euſebius ſays, in the ſecond century, they ſung pſalms in praiſe of Chriſt and his deity. In the time of Juſtin Martyr inſtrumental muſic was aboliſhed, and he highly commends ſinging with the voice, becauſe, ſays he, pſalms, with organs and cymbals, are fitter to pleaſe children, than to inſtruct the church. In the third century we read much of pſalm ſinging. Arius was complained of as a perverter of this ordinance. St. Auguſtine makes it an high crime in certain heretics, that they ſung hymns compoſed by human wit. The ſenſe, in which the church of Chriſt underſtood this ſubject, has been, till of late years, always one and uniform. Now we leave the antient beaten path. But why? Have we found a better? How came we to be wiſer than the prophets, than Chriſt, than his apoſtles, and the primitive chriſtians, yea than the whole church of God? They with one conſent have ſung pſalms in every age. Here I leave the reader to his own reflexions. There is one plain inference to be made from hence, none can eaſily miſtake it: May he ſee it in his judgment, and follow it in his practice.

Fourthly, Singing of pſalms in the church is an ordinance, commanded of God, prophe-

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cied of in the old teſtament, and hitherto fulfilled in the new. That pſalm ſinging is one of the means of grace has been ſhewn before. It is part of public worſhip, enjoined of God, and to which he has promiſed his bleſſing. Now when you lay aſide pſalms in the church, you at the ſame time caſt out the ordinance: for they are inſeparably one. The pſalm is the ordinance. Your practice ſpeaks, as if you ſaid—"We will "neglect the means of increaſing our joy in God: "for we want no growing love to him, nor "freſh communications of his love to us." Surely this is the language of thoſe perſons who live in the conſtant neglect of one of the divine ordinances. God appointed it in vain as to them. They make no more uſe of the pſalms, than if there were no ſuch hymns in being. And is not this oppoſing his authority? Is it not ungrateful to throw away his appointed means, and to think you can pleaſe him better, with ſinging your own poetry, than his? Is it not hurtful to yourſelves; for in ſeeking the promiſed bleſſing in the way of will-worſhip, you certainly cannot find it. Becauſe

Fifthly, The bleſſing is promiſed to the ordinance. You cannot have the end without the means. The pſalms were revealed, that we might in ſinging them expreſs our joy in God, and thereby improve it. They were for the exerciſe of grace, and for the increaſe of grace;

that we might ſing with grace in our hearts, and make one anothers hearts warmer by ſinging. The word is one of the means of grace: by hearing it, faith cometh; by conſtant hearing, faith is eſtabliſhed. If the word was never heard, how could faith come? If the word be entirely neglected, how can faith grow? Prayer is one of the means of grace: it is appointed in order to keep up communion with God, and to bring down daily ſupplies of mercies from him: Could theſe be had without aſking? Certainly they could not. Singing of pſalms is alſo one of the means of grace: How can the bleſſing promiſed to the means be received, if no pſalms be ſung? What ſort of a church would it be, in which the word was never read, nor prayers, nor ſinging of pſalms, nor any means of grace uſed? It could not be a church of Chriſt: becauſe his preſence with, and his bleſſings to his people, are promiſed to them in the uſe of the means. The bleſſing accompanies the ordinance, and is promiſed unto it; God has joined them together, and they muſt not be put aſunder. He will give honor, he does give honor to his own means. He makes them anſwer the end of their inſtitution. When the pſalms are ſung in faith, they do rejoice the heart. The holy Spirit bleſſes the ſinging, and cauſes mutual joy to abound, which is

Sixthly,

Sixthly, Another reaſon for preferring divine pſalms to man's poems. The pſalms were for church ſervice. When the members met, we read of their ſinging together both in the Old Teſtament and in the New. It was their joint offering of praiſe. The pſalms were appointed to be ſung in the congregation, that one might admoniſh another, which we do, by joining with them, by making the word of Chriſt dwell more richly in them, and by exerciſing their graces with ours. Thus we ſhew our fellowſhip in the goſpel. When we all ſing the ſame pſalm, it is as if the church had but one mouth to glorify God. And we never enjoy more of the preſence of God, than while we are thus praiſing him together with thankful hearts. The Lord, who inſtituted the ordinance, promiſed this bleſſing to it: but when his pſalms are thruſt out, and human compoſitions ſung in their room, what reaſon have the ſingers to expect that he will give his good Spirit to quicken their hearts, and to inflame their devotion? He did not promiſe mutual edification, but to the uſe of his own means. He would have believers to teach and to exhort one another, but it was in ſinging his own pſalms: and when they do, he has met them and bleſſed them, and always will: but he has given no promiſe to be preſent, whenever the church meet together in public to ſing their own compoſitions, or to make them full of joy with the

the light of his countenance, when they have been doing deſpite to his Spirit, and putting diſhonor upon his word.

Perhaps theſe ſentiments may ariſe from my great attachment to the word of God, with which others may not be affected as I am: for I am perſuaded it is not poſſible for me to ſet too high a value upon the holy ſcriptures—as the revelation of the will of God, I want words to expreſs my reſpect for them—as the revelation of his good will in Jeſus, I reverence them next to himſelf. What more precious! What more delightful! They are indeed more precious than gold, yea than much fine gold: and the pſalms are ſweeter than honey, yea than the honey dropping from the comb. I find them ſo. They are my daily ſtudy, and daily delight. I do not boaſt, but praiſe. The more I read, the more I admire them. The deſcription of Jeſus in them is ſweet: the meditation of him is ſweeter than all other ſweets. It often taſtes ſo much of heaven, that it ſeems to me I cannot poſſibly beſtow ſo much admiration upon the pſalms, as they deſerve. This is my ſettled judgment, confirmed by experience. I cannot help taking particular notice of this, becauſe it fully confirms the arguments which have been before uſed.

Experience demonſtrates, that God does bleſs the ſinging of pſalms in the church, and does not bleſs the ſinging of men's hymns. It is a melancholy

melancholy matter of fact, that in many congregations there is no reading of God's word, no singing of God's word. It is almost laid aside, even the great ordinance of God for all saving purposes. And what has followed? Truly, what might be expected; yea, what could not but follow. The holy Spirit has been grieved, and has withdrawn his powerful presence. For want of which a deadness that may be felt is in such places. Of this good men have complained to one another, and are humbled for it before God. They find public worship without power. Prayer is lifeless. Preaching is voice and nothing more. It may be the truth, but the hearers are apt to fall asleep over it, and the preacher is no more animated, than if he was telling an old story. The channel of divine communication is quite stopt up: hence *Ichabod* may be seen and felt too upon such congregations. Reader, if thou art alive to God in thine own heart, thou knowest this to be true. And how does it affect thee? Certainly thou wilt join with me in begging of God to revive his work among us, and to put glory upon his ordinances. O that the Lord would return with his gracious presence to his worshipping people. May the holy Spirit lead them to see their error in neglecting his established means of grace, especially his word read and sung. And whenever he does this, and wherever they put honor upon

upon his word, there will he certainly put life and power into the ordinances, and the congregations ſhall again experience, that God is among them of a truth.

And as God does not bleſs the ſinging of human compoſitions in his church, ſo it is a certain matter of fact, that he does bleſs the ſinging of his own pſalms. If the eyes of your underſtanding be opened, look around; where is the power of God moſt to be found? Among whom is he chiefly carrying on his work? And where are the livelieſt congregations? If you know the preſent ſtate of religion in this land, you can eaſily find them. God has made them very conſpicuous. A city that is ſet on an hill cannot be hid. The builder of it did not intend it ſhould. His gifts and graces are therefore conferred, that the giver may have all the glory. And who are moſt enriched with his gifts and graces? Are they not ſuch as he has brought to uſe the means moſt? Who honor his word, never failing to make the reading of it part of public worſhip, and who never meet, but they ſing out of the word the praiſes of their God? Among theſe the Lord the Spirit does work with power, and they do find in ſinging his pſalms what they never find in ſinging men's poems. He makes all their church ordinances lively and edifying. He enables them to draw near to God in prayer, and they have happy communion with him: he hears,

and

and anſwers. The word preached is mighty through God. Sinners are awakened. Mourners are comforted. Believers are ſtrengthened. The word ſung is alſo accompanied with the ſame power: the pſalms are made an ordinance indeed. The holy Spirit works in and by them to keep up holy joy in believing hearts. He promiſed this, and the promiſe is fulfilled at this very hour—" The Lord ſhall comfort Sion, he " will comfort all her waſte places, and he will " make her wilderneſs like Eden, and her deſert " like the garden of the Lord, joy and gladneſs " ſhall be found therein, thankſgiving and the " voice of melody." Bleſſed be God for theſe favors now beſtowed upon the church of England. This prophecy is ours. Adored for ever be his love. He is now with us of a truth, and he has turned our wilderneſs into the garden of the Lord. We do not triumph for this in ourſelves. We do not look down with contempt upon others. No, no. We acknowledge it to be the Lord's doing, to the praiſe of the glory of his own grace; and to him we look for the continuance of this ineſtimable bleſſing. O that he would beſtow it abundantly upon thoſe congregations, who have the form without the power. This is the fervent prayer of my heart. I am ſure our joy will increaſe by their ſharing with us. May the good Lord revive his

work in all his churches, and may the life and power vouchſafed to ſome be found in all.

What can any unprejudiced perſon infer from hence? Is not the caſe plain? Where is the preſence of God moſt to be found? Among the ſingers of poems, or the ſingers of pſalms? What ſays matter of fact? It ſpeaks to the point, and determines in favor of God's word. The holy Spirit does not put honor upon man's poems, when ſet up in the church in oppoſition to his divine hymns. Yea, he diſgraces them. He pours contempt upon them, as it might be expected he would: for he leaves the ſingers to themſelves, and then their performance is without life and power. It keeps up no communion with God. It adminiſters no holy joy. It is not the means of grace, but degenerates into a mere entertainment, and is the ſame thing in the church, that muſic is in the playhouſe.

How can that be, ſays one, I am a witneſs to the contrary: I have found profit in ſinging hymns, and I am ſure I have received pleaſure. You may fancy ſo, but perhaps it is only fancy: for your practice confutes your profeſſion. God has revealed the pſalms for the uſe of the church, he has commanded them to be ſung in it, and has promiſed to meet his rejoicing people, and

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in ſinging to make their joy abound: but you deſpiſe the command, and therefore you can have no title to the promiſe. You cannot have the end without the means: while you ſlight the ordinance, how can you poſſibly receive the bleſſing promiſed to it? For the holy Ghoſt will not vouchſafe his joy to them, who ſeek it in oppoſition to his ſovereign will: ſo that you might be pleaſed, but profited you could not. The profit is God's bleſſing upon the uſe of his own means, but you did not uſe the means, nay you deſpiſed his, and followed your own ſelf-will. What profit could ſuch ſinging bring you? What fellowſhip could you have with God in it, or what joy in God increaſed by it? You may bring your poems into the church, and may be vaſtly delighted with performing them. So is the vaineſt creature alive at the opera. The pleaſure in both caſes ariſes from the ſame cauſe. The ear is pleaſed with the harmony, ſome animal joy is excited, a fine tune, well played, well ſung, a very agreeable entertainment; but there could be no more ſpiritual edification in one than in the other: becauſe neither of them was the ordinance of God.

What! ſay ſome, is it unlawful to ſing human compoſitions in the church? How can that be? Why, they ſing them at ſuch a place, and ſuch a place: great men, and good men, aye, and lively

lively miniſters too ſing them: will you ſet up your judgment againſt theirs?

It is an odious thing to ſpeak of one's ſelf, except it be to magnify the grace of God. What is my private judgment? I ſet it up againſt no body in indifferent things: I would wiſh to yield to every man's infirmity: for I want the ſame indulgence myſelf. But in the preſent caſe the ſcripture, which is our only rule of judgment, has not left the matter indifferent. God has given us a large collection of hymns, has commanded them to be ſung in the church, and has promiſed his bleſſing to the ſinging of them. No reſpect here muſt be paid to names or authorities, although they be the greateſt on earth: becauſe no one can diſpenſe with the command of God, and no one can by his wit compoſe hymns to be compared with the pſalms of God. I want a name for that man, who ſhould pretend that he could make better hymns than the holy Ghoſt. His collection is large enough: it wants no addition. It is perfect, as its author, and not capable of any improvement. Why in ſuch a caſe would any man in the world take it into his head to ſit down to write hymns for the uſe of the church? It is juſt the ſame as if he was to write a new bible, not only better than the old, but ſo much better, that the old may be thrown aſide. What a blaſphemous attempt!

attempt! And yet our hymn-mongers, inadvertently I hope, have come very near to this blaſphemy: for they ſhut out the pſalms, introduce their own verſes into the church, ſing them with great delight, and as they fancy with great profit; although the whole practice be in direct oppoſition to the command of God, and therefore cannot poſſibly be accompanied with the bleſſing of God.

If any one be offended at my freedom of ſpeech, I am ſorry for it. I thought I had liberty to give mine opinion, eſpecially in a matter, wherein the honor of God and of his word required me to ſpeak openly. Let this be mine apology. If you are not convinced, if you will ſtill ſing human compoſitions in preference to divine; pray do not quarrel with me. I am a man of peace. Go on your way, and let me go on mine. Let me ſing God's pſalms, and you may ſing any body's hymns. I have borne my teſtimony. Forgive me this once, and after I have cloſed up the evidence with a very good witneſs, againſt whom the admirers of hymns can have no objection, I promiſe herein to offend you no more. He is no leſs a perſon than the great Dr. Watts himſelf. He ſpeaks full to the point, and gives his teſtimony very diſtinctly. He never intended, he ſays, to thruſt the pſalms of God out of the church. His words in the preface to his hymns are theſe---" Far be

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" it from my thoughts to lay aſide the book of " pſalms in public worſhip: few can pretend ſo " great a value for them as myſelf: it is the " moſt artful, moſt devotional, and divine col- " lection of poeſy; and nothing can be ſup- " poſed more proper to raiſe a pious ſoul to " heaven, than ſome parts of that book; never " was a piece of experimental divinity ſo nobly " written, and ſo juſtly reverenced and ad- " mired." Happy would it have been for the chriſtian world, if his followers had ſtopt juſt where he did. He declares it was far from his thoughts to do what they have done. It never came into his head to lay aſide the book of pſalms in public worſhip. Think of this, and weigh it carefully, ye that idolize Dr. Watts, and prefer his poems to the infallible word of God. It would be well for you, if you valued pſalms as much as he did: for he ſays none valued them more. Then you would have looked upon them in his light: for having already in your hands the moſt devotional and the moſt divine collection, you would not have thought of any other, knowing it was impoſſible to have a better, but you would have uſed this, and would have found it too, as Dr. Watts did, the moſt proper to raiſe the ſoul to heaven. Bleſſed ſentiments! I honor the memory of Dr. Watts for this glorious teſtimony. I can ſay nothing that can bear harder upon thoſe perſons, who,

contrary to his opinion, have entirely left off ſinging the pſalms of God in the church. He never intended to countenance ſuch a practice. He declares it was far from his thoughts, yea, he abhorred the very thought, and in ſo ſaying he has upon record condemned it. Here I reſt the matter. If the admirers of Dr. Watts will not be determined by his authority, I am ſure they will not by mine: and therefore I take my leave of them. Farewell. May the Lord guide you into all truth.

There are ſeveral abuſes among us relative to the muſic, which I wiſh to ſee reformed, and ſome of which I would point out. We have many good pſalm tunes, excellently compoſed and fitted for public worſhip. Theſe ſhould be ſtudied, in order that they may be well ſung, and properly applied---*Sung well* to avoid the tedious drawling manner in uſe in moſt of our churches, which gives offence to worldly people, and makes the ordinance dull and heavy to believers---*Properly applied*, and ſuited to the ſubject, that the ſound may as near as poſſible expreſs the ſenſe: for want of underſtanding or attending to this, we very often hear a light tune to a mournful prayer, and heavy muſic ſet to a joyful pſalm, which are grievous diſcords. In the ſervice of God every thing ſhould be ſolemn. Our own minds require it, as well as his greatneſs; but eſpecially in praiſing him, we ſhould try to ſhut

ſhut out whatever would diſtract us, or diſhonor him. When the heart is affected, or deſires to be duly affected with a ſenſe of the exceeding riches of his mercy in Jeſus, the pſalm and the tune ſhould help to excite, and to keep up the heavenly flame. If the pſalm be proper for this purpoſe, the tune ſhould not defeat it. This was much ſtudied in the primitive church. They had great ſimplicity in their pſalm ſinging, which we are told was corrupted by the heretics. Complaint is made particularly of Arius, that he perverted ſinging into an entertainment. He had a taſte for muſic, and he compoſed ſeveral light frothy tunes, by which he ſought to pleaſe trifling people, who with him neither loved the God, nor the praiſes of the God of the chriſtians. Herein he ſucceeded. His muſic was admired, and did a great deal of hurt. Let us take warning from hence. As far as we can let our praiſes of God be ſung with ſuch muſic as will ſolemnize our hearts, and keep them in tune to make melody unto the Lord.

I will only mention one thing more, which is a great impropriety, and to me very offenſive, and that is the poſture generally uſed among us in ſinging. Suppoſe there had been nothing at all ſaid about it in the ſcripture, judge ye with yourſelves, men and brethren, whether it be reſpectful and becoming to ſit down to ſing. When ſubjects go upon any joyful occaſion to addreſs

addreſs their ſovereign, is it a cuſtom in any nation of the world to do it ſitting? Does the perſon who pays homage ſit, or he who receives it? But it is not left to ourſelves, or to what we may think right or wrong. The caſe is determined in ſcripture, and there are precedents to go upon. The ſingers and muſicians ſtood, when they performed in the temple ſervice: ſo did all the people. 1 Chron. ii. 28, &c. "The "office of the Levites was to wait on the ſons "of Aaron for the ſervice of the houſe of the "Lord in the courts and in the chambers, and "in the purifying of all holy things, and the "work of the ſervice of the houſe of God: and "to ſtand every morning to thank and praiſe the "Lord, and likewiſe at evening." This was their appointment; and we read of their fulfilling it, 2 Chron. v. 12. where it is ſaid, "they "ſtood at the eaſt end of the altar:" and we are certain that all the congregation of Iſrael ſtood at the ſame time: for it is expreſsly mentioned. When the royal prophet is encouraging the prieſts and people in the heavenly work of praiſe, he thus addreſſes the prieſts, Pſalm cxxxiv. "Behold, bleſs ye the Lord all ye ſervants of "the Lord, who by night ſtand in the houſe of "the Lord: lift up your hands in the ſanctuary "and bleſs the Lord. The Lord that made "heaven and earth bleſs thee out of Sion." So again ſpeaking to prieſts and people, Pſal. cxxxv.

" Praiſe ye the Lord, praiſe ye the name of the " Lord, praiſe him O ye ſervants of the Lord: " ye that ſtand in the houſe of the Lord, in " the courts of the houſe of our God, praiſe ye " the Lord, for the Lord is good: ſing praiſes " unto his name for it is pleaſant." Standing to ſing is recommended in thoſe ſcriptures, and was accordingly practiſed both by clergy and laiety: when they thanked the Lord morning and evening in the words of David the man of God, they ſung his praiſes ſtanding. It is a decent poſture. People of faſhion think it ſo: for they ſtand up even in the play-houſe, at the Hallelujahs in the oratorio of the Meſſiah. Our very good church people think ſo: for if they ſit down at the pſalm, they are ſure to ſtand up at the *gloria patri*. It is indeed highly becoming the majeſty of the great king of heaven and earth, and it is alſo expreſſive of our readineſs to join our brethren in praiſing his holy name. As ſuch I would recommend it. The venerable practice of antiquity has ſomething more to enforce it, than mere propriety: at leaſt it calls upon me to try to keep up an uniformity with the church of Chriſt in this particular. But if you think otherwiſe, and prefer ſitting, lolling, or any lazy indolent poſture, I will not unchriſtian you. We may differ, and not quarrel: nay, I will not quarrel with you, if you will but let me obſerve, when I ſee any perſon

irreverently

irreverently ſitting down, after he has been called upon to ſing to the praiſe and glory of God, and after a ſuitable pſalm has been given out, it ſeems to me, as if he ſaid—indeed his behaviour ſpeaks louder than any words can—"You may ſing, but I wont—I will exerciſe no "grace—I want no more grace—I have no "melody in my heart, and therefore I will "make none with my mouth—I'll take myſelf "away while you are ſinging, and I'll ſit down "to ſhew that I have no part with you in this "ordinance."

The abuſes here complained of are not to be eaſily remedied. I know they are not; but I have done my duty. Some of them are of long ſtanding, not ſoon to be rooted out. Some are the conſequences of mere profeſſion, which renders all ordinances ineffectual: for they are only bleſſed to any one, as he obſerves them in true faith. Others are not looked upon to be prophanations of the ordinance, but refinements of it; againſt ſuch I only deliver my ſentiments, not from the chair, as a Pope; but I beg leave to give my opinion, and if I could, I would do it without offence. If any one be offended, I am ſorry for it. I would not hurt a worm. However, we are all agreed I hope in one thing, and let us improve that. It is our joint deſire to pleaſe God in ſinging his praiſes. If this be purſued, it will tend to reform every abuſe re-

lating to this ordinance. His glory ſhould be aimed at with a ſingle eye. When this is the ruling principle, the heart would enter into the ſervice, and then it would ſoon influence the outward man. There would be no neglect, no contempt, no miſbehaviour, if gratitude to God in Chriſt inſpired our ſongs. We ſhould love to preſent ſuch praiſes and in ſuch a manner, as would beſt expreſs our thankfulneſs, and we ſhould ſtudy to avoid every thing which would render them unprofitable to ourſelves or others, or diſhonorable to him.

Let me intreat you, men and brethren, never to forget this point. Set God always before you, whenever you are going to ſing pſalms. Do it as in his preſence and to his glory. If you think it your bounden duty to ſing with your voices to be heard of one another, take heed that you ſing with your hearts unto the Lord. Let it be the ſervice of every faculty, and each exerted to the utmoſt. Praiſe your bleſſed Immanuel with your warmeſt gratitude. Give him the beſt you have. He richly deſerves it. And remember you thereby pay him nothing again: you only give him his own. Your gratitude is the gift of his grace, and by it you only make acknowledgement of your vaſt obligations to him. O beg of him then to enable you to praiſe him with a growing ſenſe of your debt, and of his increaſing favors. And may you ſo praiſe him, as to find freſh reaſon to continue

continue your praiſes from day to day, and for evermore.

Whoever is in this humble happy frame, will be kept from a temptation, into which moſt of our hymn-ſingers have fallen. I have heard ſeveral of them, who would by no means be thought common rate underſtandings, object to Sternhold and Hopkins. They wonder I would make uſe of this verſion, which they think is poor flat ſtuff, the poetry is miſerable, and the language low and baſe. To which I anſwer: they had a ſcrupulous regard for the very words of ſcripture, and to thoſe they adhered cloſely and ſtrictly: ſo much as to render the verſification not equal to Mr. Pope. I grant, it is not always ſmooth: it is only here and there brilliant. But what is a thouſand times more valuable, it is generally the ſentiment of the holy Spirit. That is very rarely loſt. And this ſhould ſilence every objection—*It is the word of God.* Moreover the verſion comes nearer to the original than any I have ever ſeen, except the Scotch, which I have made uſe of, when it appeared to me better expreſſed than the Engliſh. You may find fault with the manner of ekeing out a verſe for the ſake of rhyme; but what of that? Here is every thing great, and noble, and divine, although not in Dr. Watts's way or ſtile. It is not, like his, fine ſound and florid verſe; as good old Mr. Hall uſed to call it, *Watts's jingle.*

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I do not match thoſe pſalms with what is now admired in poetry; although time was, when no leſs a man than the Rev. T. Bradbury, in his ſober judgment, thought ſo meanly of Watts's hymns as commonly to term them *Watts's whyms*. And indeed, compared to the ſcripture, they are like a little taper to the ſun: as for his pſalms, they are ſo far from the mind of the Spirit, that I am ſure if David was to read them, he would not know any one of them to be his.

Beſides, you are offended at the ſcripture ſtyle, and Dr. Watts muſt mend it. This is owing to a very falſe taſte. For the ſcripture wants no mending; nay, it is always worſe for mending. It is plain in majeſty. God has not written it to pleaſe the imagination, but to convert the heart, and to comfort and to edify the ſoul; therefore the inſpired writers have uſed great plainneſs of ſpeech. They diſclaim all painted language and oratorical colouring. One of them, ſpeaking for the reſt, ſays—"We have received not the "ſpirit of the world, but the Spirit which is of "God, that we might know the things which "are freely given to us of God; which things "alſo we ſpeak, not in the words which man's "wiſdom teacheth, but which the holy Ghoſt "teacheth." To his words the underſtanding ſhould bow, and with reverence receive them: becauſe they are his. Curioſity ſhould be dumb. It ſhould make no enquiry: "Are they fine

"words

" words, poetical, dreſt up with flowers and " metaphors, brilliant as Cowley, ſmooth as " Pope." No, they are not; but they are revealed to make the man of God wiſe unto ſalvation, and they do. As ſuch, the fineſt poetry of man is no more to be compared with them, than man is to be compared with God. His word is the great inſtrument of ſalvation. It is the ordinance of God for every ſaving purpoſe. He works in it and by it, and therefore it is plain and ſimple, that the glory may not be given to the means themſelves, but to his almighty grace, which makes them effectual. How unlikely is the word preached ſo to change a ſinner's heart, that he ſhall be as much a new creature, as if a devil was made an angel; and yet this effect is daily produced, and by plain preaching too. Thus the moſt ſucceſsful preacher that ever was, declares—" My ſpeech and my preaching was " not with enticing words of man's wiſdom, but " in demonſtration of the Spirit and of power; " that your faith ſhould not ſtand in the wiſdom " of man, but in the power of God." And his power is promiſed, and is alſo experienced to this very day in the uſe of the means of grace. God does give his bleſſing to them. What more ſimple than the ſacraments? Yet through Chriſt working mightily in them, they do anſwer the end of their inſtitution? What ſo unlikely as prayer to obtain all needful bleſſings? and yet

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it is certain matter of fact, that the effectual fervent prayer of a righteous man availeth much. So the pſalms, not trimmed up with human embelliſhments, but in the ſimple dreſs of ſcripture, do communicate holy joy in the Lord. He bleſſes the means, becauſe they are his own means, and when uſed in faith, he never fails to render them effectual. Here then let us look, not at fine words, but at God's word. Let us not be offended at its ſimplicity: for it is purpoſely ſo. It is written for profit, and not for amuſement. As an inſtrument, it has not the virtue in itſelf, that the excellency of the power exerted by it may be of God. He would have all the glory. Our own joy in ſinging, and our neighbour's edification, ſhall not ariſe from fine poetry, but from his effectual grace. How much is it to be wiſhed, that this was more regarded in ſinging pſalms. Then ſhould we hear no more of this objection; but believers in the uſe of this, and of all the means of grace, would be ſeeking not entertainment, but communion with God, which is our higheſt privilege, and they would be expecting the improvement of it, which is their higheſt happineſs.

Another objection may be made to this collection. If all the pſalms be alike the word of God, why ſhould theſe be ſelected, and the reſt excluded? I do not exclude any, not a letter or tittle. They are all of equal authority, all given

given by the inſpiration of the Almighty. There is the ſame divine ſtamp and impreſſion upon every word. For which reaſon I reverence what is left, as much as theſe: but theſe are ſufficient for our uſe, and theſe, if rightly uſed, will lead us to underſtand and to value the reſt. If any thing here ſaid ſhould be the means of explaining the ſubject of the book of pſalms, and of enabling believers to ſee more of the glory of the Lord Jeſus Chriſt, then they will not only value this collection, but will alſo, as occaſion offers, ſing the reſt with increaſing melody in their hearts unto the Lord.

The collection of pſalms, which I have here made, cannot be ſung aright by any one, unleſs he thus aims at the glory of God. He muſt be a true believer in Jeſus, and made ſenſible of the father's love to him in his ſon: becauſe they are chiefly ſongs of praiſe, and require the muſic of the heart: he who is in tune to make the beſt melody, has the deepeſt ſenſe of his obligations to free grace. He has found redemption through the blood of Jeſus, and is convinced of his acceptance through the righteouſneſs of Jeſus. He ſees all bleſſings, temporal, ſpiritual, and eternal, provided for him by the Father's love in the Son's fulneſs, and by the faith of the operation of the holy Spirit he receives them, as he wants them, day by day. He feels himſelf a poor needy creature, unworthy of the

the leaſt of thoſe bleſſings, and while he is in this humble frame he is thankful for the leaſt. Then he is moſt diſpoſed to give the glory of all his mercies to the eternal three, and to acknowledge his debt in every appointed way. This makes him deſirous of profiting others by ſinging the praiſes of that good God, who has ſo exceedingly loved him, and herein he has an eſpecial regard to his brethren in Chriſt. As a church-member he frequents ordinances, enters into the ſpirit of them, prays in the holy Ghoſt, hears and mixes faith with the word; ſings with the congregation, and with his heart and voice tries to increaſe their melody. He lives the chriſtian. In his walk and converſation he ſhews forth the praiſes of God. He glorifies his Father which is in heaven, before men, and lets them ſee, that they who are happy believers in Jeſus have found their heaven upon earth. Thus he goes on his way, ſinging and rejoicing in the Lord—ready to join the great concert of ſaints and angels—yea he does join, aſcribing with them all the good he has, and hopes for, to the free grace of the holy bleſſed and glorious trinity.

Reader, art thou one of this happy number? Is thy heart in tune to ſing pſalms of praiſe to thy God? Is he thy Father which art in heaven, and doſt thou love him for the unſpeakable gift of his Son? Until he be known to thee in this dear relation,

relation, thou canſt not be happy in him either in earth or heaven. If thou art thinking he has mercy in ſtore for thee, how waſt thou brought to believe it? Was it in God's appointed way, and in his means? Didſt thou hear his word declaring what thy ſtate was, and didſt thou yield to its teſtimony, perſuaded thou waſt under guilt and in great danger? Waſt thou convinced of the exceeding ſinfulneſs of ſin, how abominably filthy it made thee in the ſight of an holy God—how guilty in the ſight of a juſt God, and how utterly helpleſs it has left thee in thyſelf? Did this conviction follow thee? Waſt thou made deeply and thoroughly ſenſible, that thou canſt do nothing for thyſelf, but haſten on thy ruin? Such is thy captivity to ſin, all the powers and faculties of thy ſoul and body are in ſuch bondage to it, that thou canſt do nothing but ſerve it, yea thou art ſuch a willing ſlave, that if God leave thee to thyſelf, thou wilt go on ſinning through time, and ſinning through eternity.

Didſt thou never ſee thyſelf in this ſtate? The ſcripture declares, that thou art by nature a child of wrath---and doſt not thou believe the word of God? are its threatenings an idle tale? What! art thou ſtill aſleep in the arms of ſin, in the midſt of the thunder of the vengeance of God---ſtill dreaming of happineſs in the ways of ſin, which God aſſures thee in his word will lead

lead thee to deſtruction. O deſperate deluſion! May God deliver thee from it. May the eternal Spirit accompany his own meſſage, and ſend it to thy heart---" Awake thou that ſleepeſt, and " ariſe from the dead, and Chriſt ſhall give thee " light."

If thou haſt been made ſenſible of thy danger, what thinkeſt thou of Chriſt? If thou haſt ſeen thyſelf a loſt ſinner, who is to ſave thee? To whom, or to what doſt thou look for help? To man, or to God; to thyſelf, or to Chriſt? To thy works, or his? Is Chriſt become thine only object? Examine with care: for there is but one right way to the city of habitation. " I am the " way," ſays Jeſus. Be aſſured, there is ſalvation for thee in no other. Nothing can waſh thee clean, but the atoning blood of Jeſus. Nothing can juſtify thee, but his righteouſneſs. His all-ſufficient grace alone can keep thee in the way to heaven. He alone can preſent thee ſpotleſs there before the throne. Every other hope will diſappoint thee but hope in Jeſus. One day all the reſt will prove refuges of lies. If thou buildeſt on them now with confidence, they will fail thee at the bar of God. Thou wilt then find, that other foundation can no man lay, than that is laid, which is Jeſus Chriſt.

If thou art enabled to build upon this rock, happy art thou. Hail, thou that art highly favoured: the Lord is with thee. He has encouraged

couraged thee to place the whole weight of thy ſalvation upon the work of Jeſus, who is Immanuel, the creator and the ſupporter of all worlds, viſible and inviſible. Truſt in him, and be not afraid: for he is almighty to ſave. And he has given thee his infallible promiſes to ſatisfy thee, that in him thou art ſafe from all thy ſins, and from all thine enemies. O how eſtabliſhing are his own words! Thus he ſpeaketh to thee—" Whoſoever cometh unto me, and hear-
" eth my ſayings, and doeth them, I will ſhew
" you to whom he is like: he is like a man,
" who built an houſe, and digged deep, and laid
" the foundation on a rock, and when the flood
" aroſe, the ſtream beat vehemently upon that
" houſe, and could not ſhake it: for it was
" founded upon a rock." How happy is thy ſtate! Thou art come to him at his bidding, thou haſt heard his ſayings, and art doing them in faith: ſurvey thy ſafety and bleſs the Lord. Thou art the wiſe man, who builds on a foundation contrived by infinite wiſdom, and ſupported by Almighty power: " Behold, ſays the
" Father, I lay in Sion for a foundation, a ſtone,
" a tried ſtone, &c." The father choſe his coequal Son, on whom he would build his whole church; he is therefore called an elect foundation; and ſure, as ſure as God can make it, his will and word, his arm and love ſecure the foundation and every thing built upon it. Try it again and

again, and thou wilt find how ſure it is. This is another of its divine excellencies—it is a tried foundation, none ever built on it and were confounded. Believers have made trial of it in every age, and it always anſwered their hopes: indeed how could it fail them? For the divine architect has ſo ſtrengthened every part of his ſtructure, that the gates of hell cannot prevail againſt it. How precious then is this foundation! "To them that believe he is precious." All the beauties and pleaſures in heaven and earth are to be found in his fulneſs, and in the creature only as a drop out of the ocean. Unſearchable riches are his: ſo are eternal glories. Bleſſed is the man who is living upon this fulneſs: While he is receiving out of it grace for grace, O how precious is Jeſus! eſpecially while he is hoping to receive out of the ſame fulneſs the glory that is to be revealed: for he ſhall not be diſappointed of his hope; becauſe "the righ-" teous hath an everlaſting foundation." He is built upon the rock of ages, and is kept there by the power of God. O happy, thrice happy believer. Again ſurvey thy mercies—ſee how many—how great they are—to thy body—to thy ſoul—family, church, national mercies—ſure and covenant mercies. Who is like unto thee ſaved by the Lord? The Father is thine with all his love. The Son is thine with all his ſalvation. The holy Spirit is thine in all his offices,

to comfort, to ſtrengthen, and to ſanctify thee, to lead thee ſafe by his council, till he bring thee unto glory. And this is alſo thine with its richeſt bleſſings---eternal life is the free gift of God to thee through Jeſus Chriſt thy Lord. O what has God done for thee! ſaved from deſerved deſtruction, and ſaved with ſuch a ſalvation, ſo wrought out for thee, ſo ſecured to thee, and for ever, what could God do more? Now thou haſt learned the ſubject of praiſe, and canſt make ſweet melody with theſe words---"I "waited patiently for the Lord, and he in- "clined unto me, and heard my cry: he "brought me up alſo out of the horrible pit, "out of the miry clay, and ſet my feet upon a "rock, and eſtabliſhed my goings: and he hath "put a new ſong in my mouth, even praiſe un- "to our God." None can learn this new ſong, except he be redeemed from the earth---a ſaved ſinner, delivered from the pit of corruption, and finding his feet ſet faſt upon the rock of ſalvation ſings it from experience. He feels what he ſings. His heart and mouth go together in bleſſing the Lord his God. Now he wants no comment upon the pſalms of praiſe. He is taught them by the holy Spirit, and can ſing them with delight. A grateful ſenſe of the divine favors freely conferred upon him keeps him in tune, humble and thankful. And this is the right frame of mind to offer up the ſacrifice of praiſe, with

with which God is well pleaſed. He accepts it from ſaints and angels round the throne, and he accepts it alſo from us, when we preſent it in their ſpirit. The humbleſt upon earth pay him the higheſt ſervice, as he declares---" Whoſo " offereth praiſe glorifieth me."

Reader, is this thine experience? Doſt thou ſing pſalms, and didſt thou learn to ſing them in this way? Waſt thou enabled by faith to love God in Chriſt, and art thou now bleſſing him with a rejoicing heart? Is his glory the end and aim of all thy ſervices? If it be (but beware of miſtakes) then thou art accepted in Jeſus, and ſo are thy ſongs. May thy delight in ſinging them increaſe. I wiſh to be a helper of thy joy, and to that end let us take a ſhort review of the ſubject. Thou wilt ſee the graces needful for ſinging of pſalms, and if thou findeſt God has beſtowed them upon thee, then make uſe of them: offer up through Jeſus Chriſt thy ſacrifice of praiſe to God continually, that is the fruit of thy lips, giving thanks to his name.

1. Doſt thou underſtand the ſubject of the book of pſalms, and enter into it in ſinging? Doſt thou ſee the praiſes of Immanuel celebrated throughout, and canſt thou take up the words and ſing them with melody in thy heart? Being one with Jeſus by faith, and a partaker of his fulneſs, thou wilt ſee a new glory in the pſalms; for thou wilt read thine own intereſt in all that Chriſt

Chriſt is and has, and wilt make uſe of it too, receiving from him grace for grace. This will inſpire thy ſoul with warm devotion to the Lord Chriſt, and will lead thee greatly to prize this bleſſed book. Thou wilt delight to

2. Study the ſcripture names of it. Doſt thou attend to them? Have they their proper weight with thee, ſo as to convince thee thoroughly, that the Saviour in his ſeveral offices and works is the perſon treated of in the book of pſalms? The different names are only to deſcribe him in different views as the giver of every bleſſing in earth and heaven, hymns to celebrate his praiſes, ſpiritual ſongs to ſet forth the glory of his kingdom, and the happineſs of his ſubjects, pſalms and hymns and ſpiritual ſongs altogether intended to raiſe the affections of the ſoul to as high a pitch of love to Immanuel, as we are capable of, while in the body.

3. When thou art reading the Old Teſtament or the New, and obſerving the paſſages, in which the pſalms are mentioned, do they farther confirm thee in the belief of their being written concerning Chriſt? And mixing faith with them do they warm thy heart with gratitude to Jeſus, and ſtir thee up to ſing his praiſes with increaſing delight? But above all, conſider

4. How thou ſingeſt the pſalms. Examine. Art thou made a new creature in Chriſt Jeſus, and a partaker of his Spirit? Doſt thou then ſing with thine underſtanding, and with thy heart, ſinging pſalms as an ordinance of God to exerciſe grace, and to increaſe the grace, which he has given? And doſt thou indeed find it profitable to thyſelf, and edifying to others?

5. Doſt thou keep up the harmony in thy life? Is thy walk in concord with thy pſalms? Art thou ſhewing forth the praiſes of Jeſus in thy converſation? What! is all conſiſtent and of a piece? Are thy heart and voice and life in tune to thank the Lord for his goodneſs, and to declare the wonders which he hath done for thy ſoul? O this is heavenly muſic. Happy man, to whom it is given thus to live the chriſtian. May there be no diſcord in thy tempers and walk, but may all within and without thee conſpire in ſweet concert to bleſs thy Lord and thy God.

6. If the Lord has thus enabled thee to ſing, and to love his praiſes, then art thou humble enough to ſtudy to pleaſe others as well as thyſelf in ſinging, that they may be edified? If there has been any abuſe in this ordinance, doſt thou ſtand corrected, and art willing to reform? Is it they deſire in public ſinging to give no offence to outward people, but above all, to give none

to the church of God? This is the chriſtian temper. Shew it. Let it appear that the mind is in thee, which was alſo in Chriſt Jeſus. Aim in ſinging at the profit of others. Look not to thyſelf alone, that thou beareſt thy part, with thine underſtanding, heart and voice, but endeavour alſo to edify the church. See thy neighbour be benefited according to the command——"Teach and admoniſh one another in "pſalms," &c. Let this, and all other things in the congregation be done to edifying.

If, upon careful enquiry, thou doſt underſtand thoſe truths, doſt thou experience the power and comfort of them? Art thou indeed a living chriſtian, capable of ſinging them with melody in thy heart unto the Lord? If this be thy happy caſe, then accept this collection of pſalms, which I here preſent to thee, not in preference to any of thoſe here omitted, or to exclude any of them, but only as a ſufficient number for our regular ſervice. Go, and make uſe of them, and the Lord be with thee. May he render them profitable to thine own ſoul, and edifying to his body the church. Pray for grace to glorify him more in this ordinance. It will ſoon be thy whole employment. Yet a very little while, and thou wilt have nothing to do, but to enjoy and to praiſe Immanuel for evermore. May thy heart now feel ſomething of this heaven: and if

it pleaſe him, may thy happineſs daily increaſe, in the enjoyment of, and thankfulneſs for, all covenant mercies, till thou art admitted to the general aſſembly and church of the firſt-born, to join with them in aſcribing all the glory of thy ſalvation to Father, Son, and holy Spirit, three perſons in one Godhead, to whom be equal and everlaſting praiſes. *Amen.*

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Symonds, Mr. Paternoſter-row, 100 ſets

T.

Taylor, T. Wood-mill, near Southampton
Taylor, W. Eſq. Portſwood Green, near Southampton
Taylor, Mrs. ditto
Taylor, S. S. Eſq. Southampton
Thatcher, Mr. Fleet-ſtreet
Thornton, J. Borough
Thomas, C. Trump-ſtreet
Tutt, T. Royal-Exchange

V.

Van, W. Lyon's-inn
Vanhouſe, W. Grange-road, Bermondſey
Valance, T. Cheapſide
Vinal, Mrs. Lewis

W.

Warne, Mr. Newcaſtle-place, Clerkenwell
Watts, J. Bartholomew Cloſe
Watkins, Mr. Bath
Warne, J. Newcaſtle-place
Walton, W. Bank of England
Watts, E. Eſq. Galparnpton-houſe
Walker, J. Harp-alley, Fleet-market
Warner, W. Green-walk, Surry
Waid, C. Eſq. High Wycombe

Weſtcott, J. London
Welman, T. Eſq. Poundsford Park
Weaver, T. Student at Hoxton
Whitridge, J. Eſq. Balaam-hill
Whetſtone, F. Broad-ſtreet, Ratcliffe
Wheatly, T. Somers Town
Whittenbury, Mr. Mancheſter
Williams, T. Southampton
Willey, W. Surry-ſtreet
Williamſon, J. Virginia-ſtreet
Wild, Mr. Mellor, Derbyſhire
Winch, Mr. Turnagain-lane
Wilſon, T. Winſley-ſtreet
Williams, Mr. Zion-gardens
Willats, Mrs. Reading
Wilks, Rev. M. Old-ſtreet
Wilſon, Captain, Gravel-ſtreet
Wills, Rev. T. London
Wilkinſon, T. Wellcloſe-ſquare
Wilkinſon, Rev. Mr. Hoxton
Wilſon, W. Milk-ſtreet
Woodford, R. Southampton
Woodford, J. Portſea
Wood, W. Eſq. Caverſham, Oxon
Wood, T. Shrewſbury, 7 ſetts
Wright, R. Union-ſtreet, Hackney
Wyatt, J. London-Houſe-Yard

Y.

Yates, A. Queen's-gate
Young, Mrs. Ludgate-ſtreet

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